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CONTENTS

Oriental Day ..... *Archbishop A. G. Cicognani* 81

Spiritual Formation in the CCD .... *Joseph B. Collins, S.S.* 87

Queen of Mercy. Part III ..... *Thomas U. Mullaney, O.P.* 117

Priesthood and Liturgy ..... *Michael Ducey, O.S.B.* 123

A Quest of Thoughts. Part VIII ..... *John K. Ryan* 128

ANSWERS TO QUESTIONS

Papal Infallibility before 1870 134

Instruction in Sex Matters 136

The Lawful Use of Rhythm 136

"Regina Cleri" Invocation 141

Stations of the Cross 141

Benediction Problem 141

(*Contents Continued on Next Page*)

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(*Contents Continued from Previous Page*)

First Friday Devotions 142

Funeral Mass Privilege 142

Altar Boy's Response 143

Vesting Difficulty 143

ANALECTA

BOOK REVIEWS

The Greatest Calling, *by Rawley Myers* 153

Canon Law, *by T. Lincoln Bouscaren, S.J., and Adam C. Ellis, S.J.* 155

God Goes to Murderer's Row, *by M. Raymond, O.C.S.O.* 158

Evidence for Our Faith, *by Joseph H. Cavanaugh, C.S.C.* 159

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ORIENTAL DAY*

It is with a true sense of joy that we assist at the Divine Liturgy of St. John Chrysostom in the Byzantine-Slavonic Rite, the Liturgy which Sts. Cyril and Methodius, Apostles of the Slavs, brought from Constantinople to their land and embellished with the music and the characteristics of their people. This formal dedication of St. Josaphat's Seminary has gathered together here great numbers of the Ukrainian Catholic Exarchate, many of other oriental rites, and us of the Latin rite; thus from the East and the West we are united in prayer to celebrate with devotion an "Oriental Day." Blessed Pius X set the example for these "Oriental Days," when on Feb. 11, 1908, he caused to be celebrated in the Vatican and participated in the Liturgy in the Greek language; and his successors many times have followed his example. The "Oriental Day" is a day of prayer in the intimate union of fraternal charity, and is a day of hope for ever stronger bonds among us followers of Christ. Great promise is symbolized in this new Seminary.

What Christ performed in the Cenacle, His Divine Sacrifice, is about to be renewed here in accordance with His command, "Do this in remembrance of Me" (*Luke* 22:19). Mass or Liturgy was the name given to this renewal of the action of Christ. The most important parts of it, as you well know, are the Offertory, the Consecration and the Communion; around these, with the passage of time, rites took formation, and thus was produced a variety of prayers and ceremonies, expressive of faith and worship and means of sanctification, and the ecclesiastical authority approved them. Besides from Rome, the first liturgies come from Alexandria, Antioch, Jerusalem, Constantinople, the patriarchal sees; they increase in number, we might say, by means of the people themselves, for it was they who left the imprint of the characteristics of their piety and culture in the various liturgies. It is for this reason that the people see in their proper rites the reflection of their very belief in Christ, their union with the Church, and their most treasured devotions; motives which well justify

* An address delivered at the dedication of St. Josaphat's Seminary, Washington, D. C., May 31, 1952.

their deep attachment to their rite and their reluctance to abandon national traditions which are so dear.

The Divine Liturgy of St. John Chrysostom, of Byzantine origin, followed by others and adapted to their languages, is truly radiant for its limpid profession and ardor of faith, for its dogmatic content, and its hellenic beauty. Significant and precious is the participation of so many priests and faithful of oriental origin in this "Oriental Day"; we see here represented their communities in America and their respective rites. We wish to mention them because they are the protagonists of this celebration.

The Byzantine or Greek rite is divided into various branches, such as the Russian, the Melchite, the Rumanian, the Old Slavonic, and others; the latter embraces the Ukrainians and the Podocarpathians who have respectively a Diocese in these United States; however, the basis for this distinction is primarily ethnical. In America this Old Slavonic rite ranks first in numbers, and in the other hemisphere, where atrocious persecution rages, it is acquiring another primacy, that of numberless martyrs and heroes, and along with it the Greek Rumanian rite and others; the Alexandrian rite, associated with St. Mark, the Evangelist, recalls the celebrated School of Alexandria and the origins of the monastic life, and embraces the Copts or descendants of the ancient Egyptians and the Ethiopians, the faithful of Bishop St. Frumentius; the Antiochene or Syrian rite, which besides the Pure Syrians who celebrate in the Syriac language and the Malankars whom the present Metropolitan Mar Ivanios of the Jacobites led to the Church, includes the Maronites, who made of Lebanon, a "City of Christ," and who have preserved and continue to preserve the glory of Lebanon; the Chaldean or Syro-Chaldean rite which recalls the land of Abraham, the first worshippers of Christ, and the Aramaic or Syro-Chaldean language spoken by Jesus; and finally, the Armenian rite of the people of St. Gregory the Illuminator and of the land of the mystical Mt. Ararat. All these rites have a glorious history; the lands where they originated and where they are observed are the lands of the ancient patriarchs and prophets, of the rivers of the Sacred Scriptures, the Tigris, the Euphrates, the Jordan; they are the places of Divine Revelation; strong bonds, therefore, of spiritual relationship and gratitude bind us to the oriental faithful.

The Church takes pride in the variety, the renown, and the beauty of these rites. For the purpose of preserving them the Sovereign Pontiffs founded especially in Rome institutes and seminaries; a Sacred Congregation is attentive to their protection and occupies itself especially with the respective liturgical books. The soul of peoples thrills in these rites with the most profound feelings; as people cannot be destroyed, so neither can these sacred rites. It is for such reasons that the Holy See does not permit the passage from one rite to another without serious and cogent reasons.

Prescinding from the fact that the traditions of the people are sacred, Divine Providence has entrusted to you of the oriental rites a great apostolic mission. Because of the fact that the separated brethren practise your rites, one could almost say that between them and you there is no separation; it is certain that through the rite they will find open the way for return to unity; therefore, by the jealous observance of your rite, you are the apostles who can most efficaciously bring to realization the prayer of Christ that there may be "one fold and one shepherd" (*John* 10:16).

The East and the West receive life from Christ. He is the Vine "and you are the branches" (*John* 15:5), and as "Jesus Christ is the same, yesterday and today, yes, and forever" (*Heb.* 13:8), so also is his Church, One, Holy, Catholic, Apostolic, under one visible head, the Roman Pontiff. "Neither Latin, nor Greek, nor slave, but Catholic" is the way one Pope, Benedict XIV, expressed it, and with these words he was repeating the thought of his predecessors and the entire Church. What great joy it is to find ourselves together under the protection of the same Mother, the *theotokos,* invoking the same saints, participating in the same Sacraments! How happy we are to assist at this Divine Liturgy, to adore together the Eucharistic Bread, and to repeat with one heart with St. Augustine, "O Sacrament of Piety! O Symbol of Unity! O Bond of Charity" (*In Ioan. Evang. tract.,* 416, 7). Such is the meaning of this "Oriental Day." Its fruits therefore and effect must be that of drawing ever closer the bonds of our brotherhood.

Oh, how we wish that in union with us there might be those almost two hundred million Christians whom unhappy circum-

stances separate from this unity! For centuries the binomial, "Rome and Orient," have been used as if they were two antagonistic terms. Yet in the early history of the Church Rome and the East figured as two great forces of Christianity and Apostolic centers. To Peter, living in his successors, Bishops, Fathers, monks, ecclesiastical writers from the East turned, because the "Bishop of Rome" has the power of judging matters of faith and episcopal affairs; they asked for directives, decisions, and approval of conciliar acts and canons. But a bitter wall of separation was coming into being; differences in the concept of the organization of the Church, sharpness of dogmatic disputes, national animosity, ethnic changes contributed to this separation; then interests foreign to religion and the passage of time solidified it, and now we are pained to find ourselves in such a state among brothers.

And yet by now the old dogmatic controversies have been almost overcome; if there is still opposition, there is however a common ground of piety and of doctrine; the same Sacraments, Saints and Doctors, and the universally accepted first Councils; profound as our own is the love of our separated brethren for the Mother of God and the same faith animates them in the Eucharistic presence of Our Lord. With these identical spiritual realities how can such an unhappy situation endure among people who direct their souls toward the very same altars?

How many times the Holy Father has manifested the anguish of his heart in this matter and has issued paternal appeals for the desired unity! How many times has he called to mind the duty of taking part in this apostolate! It is the obligation of each and everyone to work for the return to unity, and this "Oriental Day" should inspire us to generous resolutions. In every meeting treating with the East, Sovereign Pontiffs, Bishops, and everyone with experience on this subject has affirmed the necessity of knowing and understanding each other better and the duty of loving each other. Yes, if we know and love each other better, a vast field of apostolate will enfold before us where prayer, sublime example of charity, love and mutual co-operation will produce marvelous results. Each year an Octave for unity is held from the eighteenth of January, feast of the Chair of St. Peter, to the twenty-fifth of that month, feast of the Conversion of St.

Paul. Religious Orders have instituted within their own ranks a branch of the Oriental Rite and a good number of their members dedicate themselves completely to this noble purpose; thus, the Benedictines, Franciscans, Dominicans, Jesuits, Redemptorists. Let us also do something. Let the fruit of this "Oriental Day" be a decisive resolve to take active part in this apostolate with fervent prayer, with study, with all charity, and even with material and moral assistance.

There are others we would like to have spiritually united with us in this celebration, the Catholic Ukrainians, Podocarpathians, Rumanians, Armenians, and others cut off from the free world and prevented from corresponding with us. They are joined with us in spirit, but they have no knowledge of this celebration; we are mindful of these most desired brethren and we dedicate to them the most noble thoughts and most cordial sentiments of this "Oriental Day"; with anguish we reflect on their fate. Their Bishops are dead, or imprisoned or deported, and the same is true for nearly all their priests; churches are closed and profaned; the external organization of those oriental rites is devastated; schools, newspapers and works of charity suppressed. The Sovereign Pontiff, Pope Pius XII, in his recent letter to the faithful of Rumania expressed himself thus: "We wish to kiss the chains of those who, unjustly imprisoned, are in tears and afflicted more by reason of attacks against religion, of the destruction of sacred institutions, and of the endangering of the eternal salvation of their people, than by their own suffering and loss of liberty" (Ap. Letter *Veritatem facientes,* March 27, 1952). Yes, we kiss with impulse of love the chains of those sufferers, our dear brethren in Christ, your friends and relatives; may another resolution of this "Oriental Day" be to remember them all with daily prayer.

Today is furthermore a day of hope; from the East comes the sun which gives us light and from the East comes Christ who is "the brightness of the glory of God" (*Heb.* 1:3); in Him is our faith, hope and love. This Ukrainian Seminary of St. Josaphat, and the other magnificent Seminary of Sts. Cyril and Methodius, dedicated at Pittsburgh, October nineteenth of last year for that Exarchate of the Byzantine-Slavonic Rite, speak of hope; great and precious hopes are the young men who in these two semi-

naries prepare themselves for the priesthood. Against the enemies of good, the destroyers of the things we hold dear and sacred, you of the Byzantine-Slavonic rite have set up these seminaries, centers of religion and culture, bulwarks of spiritual strength and means of preserving your treasures. God will recompense with His divine generosity the sacrifices made and will bless abundantly all of you and in particular the youth from whom vocations are awaited. Love these centers; take interest in them; every help you have given or will give to them turns to the good of your rite and your people. These seminaries have not come into existence without the will of Divine Providence; and you here in America have become the instruments of that Providence. Rejoice and be proud of such noble co-operation with the Providence of God, that of being able to assure to your people spiritual life and to prepare for them resurrection and victory.

✠ A. G. Cicognani
Archbishop of Laodicea
Apostolic Delegate to the United States

The Priest's Prayer

What He wants is our endeavor, our striving, our struggle, the giving of our free service to Him when we might have kept it back. That is what God values in prayer. If it was the result He looked for, a perfect prayer, He would have built us on different lines. But He made us, poor, frail human things with our limitations and defects.... In times of spiritual dryness and distraction we may take this thought for our comfort. When the heavens above us are as brass, and there is neither dew nor moisture in the evening air, it will give us new heart to reflect that God values our prayers for their intention, not for their success, for our endeavor, not for the result. The cross is here, the crown hereafter.

—*The Priest,* by Canon James Keatinge (New York: Benziger, 1903), p. 38.

SPIRITUAL FORMATION IN THE CCD

The Confraternity of Christian Doctrine has already assumed a major role in the work of religious education in this country. It has taken for its traditional and legitimate task the formal catechetical instruction of the Catholic children and youth who attend public schools. Despite heroic efforts on the part of Catholic parents and of the Catholic school system only about half of the Catholic elementary school population is cared for in our parochial schools. At the present rate of increase (Catholic infant baptisms for 1951 number more than a million), the next decade will witness an even greater demand on our parochial schools already in many places crowded to capacity. A considerably greater percentage (approximately 80 percent) of our Catholic high school boys and girls receive no formal religious education during the critical years of attendance at public high schools. These facts emphasize the vital place of the Confraternity of Christian Doctrine to provide adequate religious instruction for our children and youth.

The traditional work of the Confraternity, moreover, extends to adult religious formation and training. The Confraternity has always offered religious education to men and women regardless of age or social position. Today the Confraternity's adult education program operates by means of discussion clubs, institutes, and inquiry classes that are organized in the individual parishes. Although accurate statistics are not available, it is safe to state that there are more than 200,000 active members of CCD discussion clubs and of parent-educator groups in our country.

From this partial picture of the Confraternity in the United States, one can see the working of an organization directed by the Church to bring the blessings of the Faith and an understanding of the teachings of the Church to others both within its fold and outside it. But the Confraternity of Christian Doctrine is more than an organization whose sole aim is to teach religion. It is a spiritual society whose work of teaching is dependent upon and conditioned by the religious motivation and spiritual training of its members. The CCD is primarily a spiritual organization. The personal sanctification of its members is its primary objective, just as it has always been the primary objective of all the religious so-

cieties, congregations, and Orders that are or have been approved by the Church. The teaching of Christian truth is for the Confraternity, for example, the external outcome and effect of its spiritual apostolate.

What the Confraternity is today and what can be its fullest development are best seen in its historical origin and in the deeply spiritual milieu in which it took its rise nearly four centuries ago. One must go back even earlier to the Middle Ages and see the models of the present-day Confraternity in the medieval confraternities, in the Third Orders Secular, in the guilds, and in the numerous other pious associations and sodalities which flourished in those centuries of faith. To bring out the pre-eminently spiritual nature of the Confraternity of Christian Doctrine and to emphasize the need for religious formation of its active and associate members is the purpose of the present study. From this one can arrive at a true appreciation of its powers and capacities to carry out the work which awaits it today.

EARLY CONFRATERNITIES

There have been in the Church since earliest times small groups of zealous men and women who gave valuable and necessary assistance to the pastors of souls as well as to missionaries in their apostolic work. Of such were the lay co-workers of the Apostles described in the *Acts,* and the early history of the Church is replete with accounts of valiant lay catechists and helpers in the struggle to win peoples to the Faith. These groups of lay apostles as yet largely unorganized furnished the models for the confraternities of a later age.[1]

With more settled conditions in the Church during the early medieval period, confraternities much as we have them today made their appearance in France and Italy. Already in the ninth century one finds ecclesiastical legislation regulating confraternities,[2] and the number of lay organizations increased greatly in the following

[1] A. Tachy, *Traité des confréries et des oeuvres pies* (Langres: Librairie Rallet-Bicheaud, 1898), p. 22.

[2] Cf. Council of Nantes, canon entitled: "De Quibusdam Confraternitatibus." A chapter in the statutes of Bishop Hincmar of Rheims is headed: "De Confratriis eorumque conventibus, quomodo celebrari debeant" (*Ibid.*, p. 23).

centuries. The medieval confraternities were made up of men and women intent on a more perfect Christian life who, not feeling themselves called to enter the regular religious Orders, nevertheless, as far as was conformable with their state of life, assumed certain spiritual obligations of prayer, almsgiving, and penance and engaged in various good works. These groups were dedicated to the things of God and to the service of the Church. Their purpose was to acquire greater perfection for themselves and to contribute to the good of their neighbor.[3]

One of the most important confraternities of the medieval period was organized at Rome under the invocation of the Blessed Virgin Mary; it was later approved by Pope Clement IV in 1267 with the title of *Sodalitas Sanctae Mariae del Gon-falone*.[4] The Confraternity of the Scapular and the Confraternity of the Seven Dolors took their origin about the same time. Many of the medieval confraternities which spread throughout Europe felt the influence and in many cases the special direction of the great mendicant Orders founded by St. Francis of Assisi and by St. Dominic. Among such were the Confraternity of the Rosary of the Blessed Virgin Mary and the Confraternity of the Holy Name, both begun by the Dominicans. Other confraternities were associated with a particular religious Order and from the latter they participated in the spiritual privileges and indulgences that had been granted to the Order by the Holy See. Another major influence in the growth of the medi-

[3] Aurelius L. Borkowski, *De confraternatibus ecclesiasticis* (Washington, D. C.: The Catholic University of America, 1918), p. 16.

[4] The name "confraternity" (*confratria*—brotherhood) and "sodality" (*sodalitas* — companionship) were used interchangeably in reference to these organizations since earliest times. Even in official decrees and documents they are variously denominated as confraternities, sodalities, societies, congregations, associations, and pious unions. The Code of Canon Law employs the words confraternity and sodality as a generic designation for different kinds of institutions, despite the fact that Canon 707 also gives to confraternity, sodality, pious union, and association very specific definitions. The decisions of the Roman Congregations either before or after the Code do not maintain uniformity in the use of these terms (Cf. *Fontes juris canonici*, No. 2054; Sacra Congregatio Concilii, Corrienten., Nov. 13, 1920, *AAS*, XIII [1921], 139). The Confraternity of Christian Doctrine is called a *confraternity* in Canon 711:2, a *sodality* in Canon 1333, and a *congregation* in the Encyclical *Acerbo nimis* of Blessed Pius X (*ASS*, XXXVII [1904-05], 624).

eval confraternities was exerted by the Third Orders Secular that had been established by the founders of the Franciscan and Dominican Orders. Men and women while still living in the world were admitted to a Third Order to sanctify themselves through participation in a limited common life, and by carrying out certain statutes and rules which required fulfillment of spiritual obligations, such as the exercise of various works of charity and mercy. "The more generous and self-sacrificing of the lay folk," writes Tachy, "joined the strict observance of the Third Orders while the others took on the less rigorous requirements of the confraternities."[5]

The constitutions of the medieval confraternities enjoined on the members the performance of many kinds of charitable and liturgical activities, from burying the dead to attendance at ecclesiastical ceremonies. One is impressed with the deep spiritual character of the people and with the pervasive influence of religion on their daily lives. These confraternities were potent means of social union in the Middle Ages; they were associated with the various workers' guilds,[6] and their contributions in terms of spiritual and temporal good were enormous. They founded hospitals and hospices, operated credit agencies such as the *montes de pietà*, and they were responsible for the care of prisoners and pilgrims, and for doing every kind of good for the poor and unfortunate.[7]

CONFRATERNITIES IN THE SIXTEENTH CENTURY

In the early decades of the sixteenth century, the Confraternity of Divine Love, the Confraternity of the Most Holy Body of Christ, and the Confraternity of St. Jerome of Charity were formed, and in 1539 the Confraternity of the Blessed Sacrament was organized. To meet the need for religious instruction in the face of the rising tide of the Protestant revolt and, later in the century, to fulfill the decrees of the Council of Trent on more intensive religious education for the people, many new religious congregations arose, whose chief work was to provide spiritual training for young and old. Saints as well as zealous priests and laymen became members of these teaching societies. Among them were the Order of

[5] Tachy, *op. cit.*, p. 25.

[6] Thomas J. Clarke, *Parish Societies* (Washington, D. C.: The Catholic University of America, 1943), p. 16.

[7] Borkowski, *op. cit.*, p. 24.

Regular Clerics (Barnabites) founded in 1530 by St. Anthony Zaccaria, the Regular Clerics of St. Mayene at Somascha, near Turin, by St. Jerome Aemilian in 1532, and the Ursuline Sisters, the first teaching Order of women, founded by St. Angela Merici in 1535.[8]

The Confraternity of Christian Doctrine was founded by laymen and it was to remain exclusively a lay organization, although from its ranks a number of religious congregations or Orders arose later at the turn of the century. The Confraternity may be said to have its origin in a group of teachers who conducted a school for poor children in the Church of St. Andrew in Milan. It was organized by a pious layman, Francesco Villanova in 1536. He was assisted in the work by a zealous priest, Castellino da Castello and by Blessed Angela Porro. This Confraternity grew rapidly in Milan and was able to establish numerous new schools for religious instruction.[9]

One of the members of the Confraternity in Milan was Marcus de Sadi-Cusani, a layman, who brought this organization to Rome in 1560, during the pontificate of Pius IV. It achieved an immediate success in teaching the rudiments of religion to children and to the unlearned. Eleven years later, Pope St. Pius V approved the Confraternity of Christian Doctrine and granted it indulgences in a Constitution *Ex debito* on Oct. 6, 1571.[10]

Marcus de Sadi-Cusani was ordained a priest in 1585. He proceeded to divide the Confraternity, which had by now grown to include a number of priests and trained laymen, into two distinct societies. A new society made up of priests called the Congregation of the Regular Clerics of Christian Doctrine arose from the original lay Confraternity which continued to remain a lay organization. Both organizations had their headquarters at the Church of St. Agatha in Trastevere. The clerics occupied a nearby building and the members of the lay Confraternity came to the Church from

[8] Joseph McSorley, *An Outline History of the Church by Centuries* (St. Louis: B. Herder Book Company, 1946), pp. 599 and 602.

[9] Gaetano Moroni, *Dizionario di erudizione storico-ecclesiastica* (Venice, 1843), p. 251.

[10] *Fontes juris canonici*, I, No. 141, p. 248. Cf. also Franz Beringer, *Die Ablässe* (Paderborn, 1922), II, 232, also *Kirchenlexikon* (Herder, 1884), III, col. 1872.

their individual homes. After the death of Father Sadi-Cusani in 1595, the lay Confraternity obtained new statutes from Pope Clement VIII and moved to the Church of St. Martino. From here what was by now an Archconfraternity of Christian Doctrine gained new authority from the Church and continued to spread throughout the city of Rome. On Sundays and feastdays the members of the Archconfraternity went out from the Church of St. Martino to all the parishes of Rome. By the turn of the century its schools were attended by approximately 300 working men and a slightly lesser number of women, besides 3,000 boys and 2,000 girls. The parish priests and the officers of the Archconfraternity trained the men and women to take up the work of teaching.[11]

One of the first co-workers of the Confraternity in Rome was the celebrated Cardinal Baronius and associated with him was Enrico Pietra, an early companion of St. Philip Neri. St. Robert Bellarmine promoted the work of the Confraternity, and at the command of Clement VIII he wrote for it the famous Catechism which bears his name. St. Joseph Calasanctius was a member of the Confraternity in Rome and was elected its president in 1592. He founded a religious congregation to further the work of the Confraternity in 1621 with the title of Clerks Regular of the Religious Schools (Piarists). Venerable César de Bus was a tireless worker in the Confraternity in France; he established a religious society of catechists in 1592, called the Fathers of Christian Doctrine, and Blessed Hippolytus Galantini, also a Confraternity teacher in Florence, established the Order of Christian Doctrine in 1602. The greatest of all patrons of the Confraternity of Christian Doctrine was St. Charles Borromeo. He labored to extend the work of the Confraternity in Milan which was already well established there when he took charge of the Archdiocese of Milan in 1566.

THE CONFRATERNITY IN MILAN UNDER ST. CHARLES BORROMEO

We can get a fairly accurate knowledge of the traditional organization of the Confraternity by a study of its work in Milan during the eighteen years when it was personally directed by the saintly

[11] P. Tommaso Piatti, *L'arciconfraternità della dottrina cristiana*, La Commissione Catechistica del Vicariato (Rome: Tipografia Agostiniana, 1950), pp. 26-27.

Archbishop. It was during this period that the first Sunday schools in the modern meaning of the term were effectively conducted by the Confraternity of Christian Doctrine. Erection of the Confraternity was made mandatory throughout the province of Milan by decrees of the Second Provincial Council held in 1569 and recognition of their great value was expressed by a decree of the Third Provincial Council of Milan in 1572.[12]

To serve as an authoritative guide for "the regulation of the institutions of the Confraternity of Christian Doctrine and those to be erected in the future," St. Charles Borromeo wrote and published a book of more than 40,000 words with the title, *Constitution and Rules of the Confraternity and Schools of Christian Doctrine for Use of the Province of Milan.*[13] This book, seen after the centuries, remains today a valuable manual of the Confraternity, and its directives and details of organization illustrate the practical genius of the saint. Proof of the foresight of St. Charles is seen in the fact that the Confraternity schools so carefully organized by him function today almost unchanged in every part of the province of Milan.[14] This work, moreover, has a place in the history of education not only in its establishment of schools but also because of the then unknown pedagogical principles therein delineated for efficient teaching in the classroom.

The Confraternity of Christian Doctrine which flourished in Milan in the late sixteenth century possessed the same basic elements that are found in the Confraternity as its functions today in many parts of the world, including the United States and Canada. The differences are mainly in matters of detail; for example, the names of the officers are different. The parish unit, under the overall supervision of a diocesan office of the Confraternity, consisted principally of the parish Director (the pastor or one of his assistants), the various officers of the school, and the organized body of

[12] *Acta Ecclesiae Mediolanensis*, four vols. in fol., edited by Achille Ratti, (Pope Pius XI), (Milan, 1892), II, cols. 170, 234.

[13] *Constitutioni et regole della compagnia et scuole della dottrina christiana, fatta dal Cardinale di S. Prassede, arcivescovo, per uso della provincia di Milano (Acta Ecclesiae Mediolanensis*, hereafter cited as *Acta)*, II, col. 170. The text was written shortly before 1569.

[14] Cesare Orsenigo, *Life of St. Charles Borromeo*, trans. by Rudolph Kraus (St. Louis: B. Herder Book Company, 1943), p. 96.

teachers, helpers, and fishers. This, too, is the modern set-up of the Confraternity. The purpose of the Confraternity as outlined by St. Charles in his book has a familiar ring today. "The laws of the Church command pastors to teach Christian doctrine but because the pastor alone cannot possibly supply the great need of his people in this matter owing to his many duties, he must get help from others—both from the clergy and from the laity, and especially from those enrolled in the Confraternity of Christian Doctrine who will take charge of one or more schools in his parish."[15]

To gain a deeper understanding of the Confraternity of today it will be helpful here to analyze the Confraternity as it was elaborated by St. Charles Borromeo and was blessed and approved for Milan by St. Pius V on Oct. 6, 1567 and by Gregory XIII on Oct. 30, 1572.[16] The greatest concern of St. Charles, as indicated in his book, *Constitution and Rules of the Confraternity,* was to provide for careful selection and training of the officers and teachers together with their helpers who made up the faculties of the catechetical schools. He drew up a list of essential requirements which must be met by all who aspired to be active members of the local confraternities. "The first requirement," he wrote, "is that they be so qualified to teach that they become, as it were, a 'light of the world' illuminating the darkness of religious ignorance; and thus they shall teach not only by word but also by edification and good example of Christian living."[17] They must possess burning charity, zeal for souls, and intimate and full understanding and knowledge of Christian doctrine. Finally, they must possess patience, prudence, and teaching skill which includes ability to suit their words to the mental capacity of their hearers.[18]

The means which St. Charles determined must be used to facilitate the attainment of the above mentioned virtues consist in certain spiritual obligations and practices. Of first importance, he declared, is that the Confraternity member be wholly free from

[15] *Acta,* II, col. 193.

[16] *Fontes juris canonici,* No. 130 and No. 180. These documents are directed in particular to the Confraternity of Christian Doctrine of Milan. The first approval of the Confraternity of Christian Doctrine for the universal Church was granted by St. Pius V in the Constitution *Ex debito* on Oct. 6, 1571 (*Fontes,* No. 141).

[17] *Acta,* III, col. 149.

[18] *Ibid.,* col. 152.

sin and its occasions. Hence he insisted that an indispensable rule is that each member receive the Sacrament of Penance frequently and that he receive Holy Communion at least once a month. It was of obligation that the Confraternity workers receive Communion in a body on a designated Sunday each month.[19]

Another means to acquire the essential qualities of a Confraternity member is the habitual exercise of vocal and mental prayer. Having in mind that these officials and teachers are members of the laity, St. Charles advised them to have in their home some place suitable for private prayer. It should have a statue or holy picture, and there for a certain time each day they may retire to make their meditation on some sacred subject or to read a spiritual book. The saint treated this spiritual formation of the teacher at great length, and he enjoined upon the priest Director or the spiritual Director of the Confraternity the duty to teach the people how to become "well exercised in prayer so that they may be capable of doing their work with greater fruit."[20] The last of the means enumerated by the saint to produce the virtues and qualifications of Confraternity workers is that they engage if possible, and according to their condition, in some good works such as giving alms, visiting the sick, the imprisoned, and other spiritual and corporal works of mercy, besides that of instructing the unlearned. "Thus," he affirmed, "they are putting into practice that doctrine which they teach to others."[21]

Reception of Members

Membership in the Confraternity was not open to all. St. Charles compared this society to a religious congregation in its spiritual obligations and charitable works. Only men and women of tried virtue and of known constancy in the practice of the Faith and whose home life was blameless were given consideration for membership in the working unit of the Confraternity. To would-be

[19] "It is part of the rule and of obligation that the members of the Confraternity must receive Holy Communion once a month in a body on such day as is designated for general Communion by the director. To receive the Sacraments with fervor and devotion is incumbent upon all good Christians but especially upon the teachers of Christian doctrine, whose high office demands the help of Christ" (*Ibid.*, col. 153).

[20] *Ibid.*, col. 155.

[21] *Ibid.*, col. 159.

objectors, the saint recalled the scene in the Old Testament "how Gedeon, although heading a large body of soldiers, yet he, at divine direction, chose only a few men and with them gained a great victory. So one should not be fearful of having few members or have a desire of getting a great number together."[22] The constitution of the Confraternity of Milan required a full year of probation before a candidate was permitted to become a permanent member. A man or woman, whose application had been approved, was given a series of formal instructions on the nature of the Confraternity and on the importance of its work. This is a duty of the Director who "will inflame him [the candidate] with a desire to take up the work and explain to him the obligations which are expected of all members of the Confraternity."[23] During the year of probation, the candidate, who was called a "licentiate," assumed the spiritual obligations of a member, attended the meetings, and engaged in teaching, but was not permitted to become an officer or to enter into policy-making for his unit.

The formal admission of a candidate into the Confraternity was an impressive ceremony. The event took place at a Sunday Mass offered for all members of the local unit. At the conclusion of the Mass, the candidate was asked to kneel before the Director, who was dressed in surplice and stole. He was then formally questioned on his desire to enter the Confraternity. He was asked if he were prepared to persevere in its work of teaching, and whether he had the intention to strive for the good of his neighbor and for the glory of God. The Director then received from the candidate a promise to observe the orders and rules of the Confraternity, and to obey the superiors in all that pertains to its work. To all these queries the candidate answered in the affirmative. The Director gave his blessing to the candidate and formally admitted him into membership. All the members present came up to welcome and receive the new member as one of themselves. The singing of the *Te Deum* closed the ceremony.[24]

The Monthly Mass and Meeting

Another notable feature of the Confraternity as planned and directed was the obligatory attendance of all officers and teachers

[22] *Ibid.*, col. 230. [23] *Ibid.*, col. 233. [24] *Ibid.*, col. 242.

at the monthly meeting which always followed the general Communion of the members. Great importance was attached to this meeting as an occasion when the ideals and privileges of the Confraternity membership were emphasized. It was a time for renewal of intentions and strengthening of bonds which united the members into what St. Charles called a "mystical body in a union of charity with the members obeying the rules proposed by the head." In a remarkable explanation of certain rules, St. Charles did not hesitate to say that, "it is necessary in order to advance worthily in this *vocation* to which the members of the Confraternity are called, that they all form as it were one body and so also one spirit and thus they will be united with one aim and one guide—the purposes of the Confraternity itself."[25] At the meeting held each month, the Director gave a talk either of a spiritual nature or on some phase of the Confraternity apostolate. "He must encourage the members," wrote the saint, "reminding them of their great work for souls and the spiritual fruit they receive from it. He occasionally may read to them the list of indulgences which they gain."[26] An essential part of the meeting was the giving of reports by the officers, teachers and other workers on the past month's work, treating such subjects as the number of children and adults in the classes, special problems and projects, etc.

With this conspectus of the organization of the Confraternity before us, we can now bring out the statistics of its actual operation. In a report dated 1595 (St. Charles died in 1584), the Confraternity of Christian Doctrine in the city and outlying districts of Milan conducted 740 schools supervised by 273 priest directors and by 1726 priest and lay officers, and 3,040 teachers, helpers, and fishers. There were 40,098 children and adults (men and women) enrolled and receiving instruction.[27] It was with justifiable pride that the saintly Archbishop wrote in a letter to the Apostolic Nuncio at Madrid on Nov. 2, 1571: "And this work of Christian doctrine is of such great value that I cannot see what other work could have produced such great fruit in my diocese."[28]

What is particularly noteworthy of the Confraternity at this time is a definite spiritual formation of the members who super-

[25] *Ibid.*, col. 243.
[26] *Ibid.*, col. 263.
[27] *Ibid.*, col. 74.
[28] Orsenigo, *op. cit.*, p. 99.

vised and taught in the catechetical schools. This was based upon the principle of selectivity of active membership and upon the wholehearted acceptance by the Confraternity officers and teachers of certain religious obligations. St. Charles Borromeo organized the Confraternity along lines that bear unmistakably an affinity with other existing confraternities, which in turn closely resemble in purpose and discipline the religious congregations and Orders of men and women which had teaching as their main objective. To this must be added the influence of the Third Orders Secular for the laity. The religious societies achieved stability and permanency not only by taking the vows but also through a period of probation for candidates and observance of a strict rule of life. St. Charles desired above all to insure stability for his Confraternity of Christian Doctrine so that its work in the schools might continue despite difficulties and future changes of administration. Hence, he also insisted on rules which made his organization one that approximated the carefully selected and spiritually trained members of a religious community.[29]

A RULE OF LIFE IN CONTEMPORARY LAY SOCIETIES AT MILAN

The kinship between the Confraternity of Christian Doctrine at Milan and contemporary religious organizations can be seen in a number of congregations and confraternities whose statutes and rules were either written or revised by St. Charles Borromeo.

The Oblates of St. Ambrose, a select body of diocesan priests, was founded by St. Charles in honor of St. Ambrose, his great predecessor in the See of Milan, in 1578. The purpose of this organization was to assist in the spiritual and moral regeneration of his vast archdiocese. The saint himself wrote the constitution for the Oblates, who exist today as a flourishing congregation under the name of The Oblates of St. Ambrose and St. Charles. Besides diocesan priests, the Oblates also admitted laymen to membership after the traditional practice inaugurated by the Oblates of St. Benedict and the Third Orders Secular of the Franciscans and Dominicans. "There shall be admitted," wrote St. Charles, "a certain number of men including those who are married, and those living at home, who are outstanding for piety

[29] *Ibid.*, col. 229.

and are adjudged fitted to carry out the duties of this Congregation according to their state of life."[30]

Among the duties enumerated by the Constitution of the Oblates, both clerical and lay, was the exercise of such works of charity as visiting the sick and helping the poor and unfortunate, and a special duty was to teach and help the schools sponsored by the Confraternity of Christian Doctrine. The spiritual obligations of the Oblates were an outgrowth of their "vocation," as St. Charles called it, that is, to aid in the salvation of souls. Hence to nourish their own souls with the proper spirit of piety, they shall be assiduous in prayer, meditation, and reading of the holy Scriptures. The rule enjoined upon both priests and laymen that they confess weekly and that the lay Oblates receive Holy Communion on Sundays and feastdays, and even more frequently if so advised by their confessors.[31]

The Oblates of St. Ambrose were not the only apostolic societies that arose and flourished under the leadership of St. Charles Borromeo. With inspired zeal and organizing ability, he either instituted or promoted a large number of confraternities to carry out special works of charity and Christian piety. A number of these societies, made up exclusively of men and women of the laity, are described briefly here to indicate their spiritual relationship to the Confraternity of Christian Doctrine.

The Confraternity of Penance, also known as the *"disciplinati,"* was reformed and given a new Rule by St. Charles in 1572. It consisted of laymen who were sincerely desirous of leading "lives of penance, humility, and mortification."[32] After careful selection and a year of probation, the members of the Confraternity of Penance were required to carry out a strict rule of life which included group meetings on Sundays and feastdays for prayer, meditation, and recitation of the Office of the Blessed Virgin in common. For the unlettered, recitation of the rosary was of obligation. Daily prayers enjoined on each member included fifteen *Paters* and *Aves* in honor of the Passion of our Lord. Daily attendance at Mass was urged upon all members and monthly reception of the Sacraments was required of all. During certain

[30] *Institutionum ad ablatos pertinentium epitomes* (*Acta,* III, col. 53).
[31] *Ibid.,* col. 76.
[32] *Regola delle confraternita de I disciplinati* (*Acta,* III, col. 269).

seasons of the year, particularly on the Sundays of Advent and during Lent, the members were required to take the corporal discipline as a special act of penitence. The rule provided that the members offer their evening prayers together in their homes with their families. As an external work of charity, the members were bound to teach in the Schools of Christian Doctrine or give assistance in this work whenever requested to do so by the directors of the Confraternity of Christian Doctrine.[33]

The Congregation of Charity was organized to care for the poor, the orphans and the aged, much in the manner of our modern St. Vincent de Paul Society. This society was given every assistance by St. Charles, who enjoined upon its members the obligation of attending Mass in a body once a month and of receiving Holy Communion on that occasion.[34]

The Society of St. Ursula was made up of girls and young unmarried women who dedicated themselves to charitable works while living with their families at home. Their rule was written by St. Charles, and he, and each of his successors in the See of Milan, was their sole Superior. They were required to exemplify all the virtues of Christian womanhood, and a special duty was to assist in the conduct of the Confraternity schools. The Society required a year of probationship before final acceptance of members. Their spiritual obligations included daily prayer and meditation, special fasts and almsgiving, and frequent confession and Holy Communion.[35]

The Congregation of St. Anne, or the *Women of the Oratory of San Sepolcro,* as it was also officially called, was a special society for women which had long existed in Milan. Its rules were revised by St. Charles. Composed of pious women, including widows, the Congregation engaged in special works of charity and in particular were required to help in the work of the Confraternity of Christian Doctrine. To provide for their spiritual formation, the rule called for monthly attendance at Mass and Holy Communion in a body as well as the exercise of fixed periods of vocal and mental prayer.[36]

[33] *Ibid.*, col. 273.
[34] *Regola della compagnia della charita* (*Acta,* III, col. 297).
[35] *Regola della compagnia di Sant' Orsola* (*Acta,* III, col. 314).
[36] *Avvertimenti alle donne della congregatione dell' Oratorio del Sepolcro* (*Acta,* III, col. 311).

Although each one of these representative lay societies has its own particular aim and purpose, when taken together they exhibit markedly similar characteristics. The spiritual obligations of members, besides those demanded of all Christians, include monthly attendance at Mass in a body, monthly reception of the Sacraments, as a minimum requirement, and, moreover, recitation of certain daily prayers, the practice of meditation and spiritual reading each day. A meeting of the active members for spiritual formation and practical direction of activities was to be held once a month. Finally, the exercise of certain works of charity and mercy are made a necessary condition for participation in the work of the society in question. These important and active societies in Milan were contemporaneous with the Confraternity of Christian Doctrine. The similarity in the rule of these societies with that of the Confraternity is notable. One can visualize the high standard of moral and spiritual excellence which St. Charles set for the lay apostolate in his time.

THE CONFRATERNITY IN IRELAND—AN HISTORICAL NOTE

While the Confraternity of Christian Doctrine was developing under favorable and propitious conditions in Milan and in Rome during the latter half of the sixteenth century, the Catholics of Ireland were undergoing a violent and systematic persecution because of their religion. That the Confraternity of Christian Doctrine had an important part in preserving the Faith of the Irish people during the penal days, which lasted more than two hundred years, is a fact of history. Father Brenan, in his scholarly monograph, *The Confraternity of Christian Doctrine in Ireland, 1775-1835*, has pointed out that the schools of religion were in existence in Ireland long before the period assigned to his study.[37] His research is based upon reports by English Protestant Commissions as well as by returns from Catholic parish registers and depositions of Catholic priests. By 1775, or shortly thereafter, the Confraternity was fully organized in practically every county of Ireland. The number of children and adults who attended the Confraternity schools runs up into the thousands. The British Royal Commission reports for example, concerning Limerick, that more than four

[37] Martin Brenan, *The Confraternity of Christian Doctrine in Ireland, 1775-1835* (Dublin: Browne and Nolan, Ltd., 1934), pp. 11-14.

thousand children were registered in religion classes. The parish priests report a customary 100 per cent attendance at the instructions.

The teachers in the Confraternity schools were lay men and women chosen for their exemplary Christian lives. They were trained by the priests, who used the masters of the famed hedge schools to help in the work both of teaching and training teachers. All this activity was carried out despite great poverty and threat of dire penalties for violating the laws against "teaching or propagating Popery."[38] An analysis of the organization of the Confraternity in Ireland during this time will indicate the similarity of its statutes and rules with those of the early Confraternity in Milan and Rome.

The spiritual purpose and the main objective of the Confraternity in Ireland are in the best tradition of this organization. "In every parish," declares Father Brenan, "lay people of both sexes were enrolled, with the two-fold object of their own sanctification and the religious instruction of the children of the parish."[39] The actual teaching took place in the church on Sundays and feast-days and it followed a rigorous schedule. The young and old to be instructed gathered in the morning before Mass and after the formal morning prayers and the singing of a hymn, a chapter from a book of meditations or from the lives of the saints was read. Catechetical instruction was conducted for an hour. Then followed the parish Mass. The school was re-opened again at two in the afternoon and continued until four o'clock when all took part in Vespers. In some places, owing to distance and other difficulties and hazards, provision was made to have the instruction carried out in the homes of the people.

The Confraternity schools, according to Father Brenan, "offered a systematic grounding in the truths of the Faith as set forth in the Catechism as well as acquaintance with recognized authorities in the ascetical and spiritual life."[40] For this high task the teachers were zealous in carrying out their spiritual obligations, which included frequent reception of the sacraments and sufficient spiritual reading to fit them to direct the members of their classes. The heroic and devoted work of the lay teachers of

[38] *Ibid.*, p. 18. [39] *Ibid.*, p. 10. [40] *Ibid.*, p. 22.

the Confraternity in Ireland during the dark days of persecution presages well for those countries where the Confraternity is already trained and ready for the eventualities of the days that lie darkly ahead.

CONFRATERNITY BEGINNINGS IN THE USA

The Mind of the Church

The universal interest of the Church in the Confraternity's work is reflected in the following note from the very early history of the Confraternity in the United States. The purpose of this organization is "to keep a religious hold upon the young, both boys and girls . . . to afford older persons who may need instruction in religion an opportunity to obtain it, and to encourage spiritual reading." The document continues as follows.

> Lastly and perhaps not least among the uses of the Confraternity is the Christian training and the discipline in charity and zeal which it secures to the laymen and women who are its regular officials and teachers. It associates them with the apostolic work of the Church, raises their minds and hearts to nobler objects than the continual pursuit of business and pleasure, and teaches them to rejoice in that "they that are learned in true wisdom shall shine as the brightness of the firmament and they that instruct many to justice shall be as the stars for all eternity" (*Dan.* 12:3).[41]

The modern revival of the Confraternity began with the publication of the Encyclical *Acerbo nimis*, "On the Teaching of Christian Doctrine," by Blessed Pius X which was published on April 5, 1905. In this document Blessed Pius X proclaims: "Through this Confraternity, the pastors, especially in places where there is a scarcity of priests, will have lay helpers in the teaching of the Catechism, who will take up the work of imparting knowledge both from a zeal for the glory of God and in order to gain the numerous indulgences granted by the Sovereign Pontiffs."

This encyclical also calls for spiritual formation of members, stating that "it is indeed vain to expect a fulfillment of the duties of a Christian by one who does not even know them. . . . Christian teaching not only bestows on the intellect the light by which it attains truth, but from it our will draws that ardor by

[41] *Manual of the Confraternity of Christian Doctrine in the Archdiocese of New York* (New York: Press of M. A. O'Connor, 1902), pp. 8-11.

which we are raised up to God and joined with Him in the practice of virtue."[42] According to Abbé Chautard, Pius X, twentieth century patron of the CCD, declared amid a group of Cardinals: "What is most necessary at the present time, is to have in each parish *a group of laymen at the same time virtuous, well-instructed, determined, and really apostolic.*"[43] Always a zealous catechist, Pius X saw the remedy for the ills that afflict the world in religious instruction to young and old "to dispel the prevailing ignorance of divine things." He ordered the Confraternity of Christian Doctrine to be established in every parish in the world. This mandate was incorporated in the Code of Canon Law, and the Confraternity of Christian Doctrine, among all the societies approved by the Church, stands as the sole organization explicitly required by canon law.[44]

The Confraternity enjoys a place second to none in the parish. This is clear from a provision in the Decree of the Sacred Congregation of the Council, *Provido sane consilio,* "On the Better Care and Promotion of Catechetical Instruction," issued on June 12, 1935. It is here stipulated that "the Confraternity of Christian Doctrine, as the most important of all others, must be established . . . and that it should embrace all who are capable of teaching and promoting catechetical instruction, especially teachers in the schools and all who are skilled in the science of teaching."[45]

Sovereign Pontiffs from Pope St. Pius V to Pope Pius XII repeatedly have called for and commended continued development of this apostolate of the laity. Similar declarations have come from high officials of the Church. Thus, for example, Cardinal Pizzardo, World President of Catholic Action, made the following notable statement:

[42] *ASS,* XXXVII (1904-1905), 623.

[43] *Soul of the Apostolate* (Techny, Ill.: Mission Press, 1945), pp. 161-62.

[44] Canon 711: 2. Herein is decreed the establishment of the Confraternity of Christian Doctrine and the Confraternity of the Blessed Sacrament in every parish. The Holy See has, however, declared that this canon is not to be understood in such a sense that there is a strict obligation to institute the Confraternity of the Blessed Sacrament in every parish, but the Ordinary may according to circumstances, establish a pious union or sodality of the Blessed Sacrament (cf. Stanislaus Woywod, *A Practical Commentary on the Code of Canon Law* [New York: Joseph F. Wagner, 1943], II, 610).

[45] *AAS,* XXVII (1935), 150.

The thousands of lay people are spurred on, to be sure, by the knowledge that through this glorious apostolate they are part of the magnificent army of Catholic Action. Indeed, they are concerned, as the Holy Father has said, with a choice field of Catholic Action and are thus able to give spiritual motivation to lay apostles in varied parish activities.[46]

The insistence of the Church on the necessity of catechetical instruction, and on the Confraternity as a practical means to furnish it, is not something new. Similar legislation is contained in the Constitution *Ex debito* of St. Pius V in 1571. Gregory XIII repeated this approval of the Confraternity in Milan under St. Charles Borromeo, as has been noted above. Pope Benedict XIV, in his Encyclical *Etsi minime* of Feb. 2, 1742, and Clement XIII, in his Constitution *In Dominico agro* of June 14, 1761, as well as Pius IX and Leo XIII provided for wide-spread establishment of the Confraternity in the work of Christian education.[47]

Just as there was no interruption in the issuance of authoritative pronouncements on the Confraternity from its beginnings to the present day, so also the Constitution and statutes of the early Confraternity that existed in Milan may well be considered a model and pattern for the functioning of the Confraternity and for the spiritual formation of its members in our own time.

The rules and regulations of the Confraternity in this country are written in the "Suggested Constitution of the Confraternity of Christian Doctrine for Parish Units" and published in the official *Manual of the Parish Confraternity of Christian Doctrine*.[48] This Constitution has the approval of the Episcopal Committee of the Confraternity that was appointed by the American hierarchy on Nov. 14, 1934. It has been written under their supervision, and is based upon the Constitution of the Archconfraternity erected at

[46] *Letter from Joseph Cardinal Pizzardo, President of "Actio Catholica," to Most Rev. Edwin V. O'Hara, Chairman, Episcopal Committee of the Confraternity of Christian Doctrine,* Vatican City, Jan. 9, 1949 (Reprinted in the *Manual of the Parish Confraternity of Christian Doctrine* [Paterson: St. Anthony Guild, 8th ed., 1950], pp. 117-18).

[47] *Fontes juris canonici,* I, No. 324, p. 715; *Bullarum romanorum pontificum collectio,* V, No. 229, p. 522; *Fontes (op. cit.),* II, No. 538, No. 523, No. 535, pp. 837, 916, 968; *Ibid.,* III, No. 574, No. 596, pp. 116, 268.

[48] Pp. 22-26.

the world headquarters of the Confraternity in the Church of St. Mary of Tears in Rome. All canonically erected Confraternities throughout the world are aggregated to this Archconfraternity and admitted to participation in the indulgences and privileges granted to it by the Roman Pontiffs.[49] The "Suggested Constitution" is so called because it is, as it were, a model upon which the Confraternities in the dioceses throughout the country may be erected.[50]

A SPIRITUAL PROGRAM

Provision is made for the spiritual motivation and training of members of the Confraternity by the directives of the Constitution and the official *Manual*. A complete program for apostolic formation of lay workers is seen in the following provisions for spiritual obligations and practices.

Prayer

Daily Prayer is an elementary requirement of all members—both active and associate—of the parish Confraternity.[51] This is also in accord with the Statutes of the Roman Archconfraternity which declare that "the Archconfraternity shall use every means to promote the spiritual good of its members, and especially to fill them with zeal for catechetical instruction."[52] In conformity, moreover, with the traditions of the Confraternity since its beginning, certain daily prayers may be enjoined to be offered daily for the welfare of the Confraternity: the *Pater*, *Ave*, and *Gloria* and one

[49] Canon 711:2. Cf. *Statuto della venerabile arciconfraternità della dottrina cristiana* (Rome: Tipografia Agostiniana, 1950), Tit. VI, Art. 40, p. 14.

[50] Borkowski (*op. cit.*, p. 77) notes the following query to the Sacred Congregation of Indulgences, dated April 25, 1842: whether each and every article of a certain Archconfraternity is necessary and essential for a Confraternity to be constituted in its own name or to be aggregated to said Archconfraternity. The response was in the negative—as long as the Confraternity is canonically erected and that the members do the works prescribed by the Holy See for gaining the indulgences; and a partial or even a general variation (*varietas*) in the statutes (brought about by the Ordinaries for diversity of time and circumstances) does not prevent the gaining of the indulgences.

[51] See Suggested Constitution, Art. III, Sec. 3, 1 (*Manual of the Parish Confraternity of Christian Doctrine* [hereafter referred to as *Manual*], p. 25).

[52] *Op. cit.*, Tit. IV, Art. 31, p. 12.

or more other prayers such as the Prayer of a Lay Apostle composed by Pope Pius XII.[53] These, together with one or other prayers, may be required to be said daily. The spiritual obligations assumed by members of the Confraternity do not oblige under sin.[54]

Recitation of the Rosary either in private or in the family circle has always been a required practice of many confraternities and sodalities.[55] For the members of the Parent-Educator section of the Confraternity of Christian Doctrine, the family Rosary would seem to be an almost necessary devotion. Recitation of the family Rosary on three days a week, for example, is an optional practice recommended in the *Spiritual Program* of the Confraternity of St. Paul, Minnesota.[56]

It is in keeping with the traditional Confraternity system of training to initiate its members in the exercise of meditation and mental prayer. This salutary practice could be made the subject of instruction by the Director. The required prayers and other devotions, seemingly many, are in reality no more in number than are offered daily and perseveringly by untold thousands of our Catholic men and women today. It is part of a high devotional level which many, who would resent being called "pious," maintain as being consonant with sincere Christian living. Spiritual reading of the Scriptures or of a life of a saint or of some worth-while book must be mentioned as part of the formation of the apostolic worker. Our lay apostles will reach as high as their spiritual leaders elevate their ideals and desires.

[53] See "Spiritual Program for CCD Members," in *Spending a Week with Christ and Catechist Saints* (St. Paul: Confraternity of Christian Doctrine, 1952), p. 1. This booklet, prepared by the Very Rev. Dr. R. G. Bandas, Director of the Confraternity for the Archdiocese of St. Paul, is recommended for its excellent outline of prayers and practices for the spiritual training of Confraternity members.

[54] Cf. P. Ludovicus I. Fanfani, *De confraternitatibus aliisque associationibus ordini FF. Praedicatorum propriis* (Rome: Apud Domum Generalitiam, 1934), p. 12.

[55] Cf. for example, Confraternity of the Most Holy Rosary, Sodality of the Blessed Virgin Mary, Third Orders of St. Dominic and of St. Francis and other Third Orders Secular and Oblates of various Orders, and the Legion of Mary.

[56] *Op. cit.*, p. 2.

Attendance at Mass

Devotion to the Holy Sacrifice of the Mass should be a marked characteristic of each member of the Confraternity.[57] To be present in a body at Mass on a designated Sunday of each month has been required of members of lay societies since remote times. This was one of the most rigid requirements of the Constitution of the Confraternity in Milan under St. Charles Borromeo. Some lay organizations at the present time oblige their members to assist at Mass daily.[58] The *Spiritual Program* of the St. Paul, Minn., Confraternity recommends the practice of attending Mass at least three times in a week. The members are asked to offer their intentions for the spread of Confraternity work and in reparation for the coldness and indifference of men to our Lord.

Reception of the Sacraments

Frequent Confession and Communion were required of all members of the Confraternity in past centuries when such a practice was the exception rather than the rule even in religious communities.[59] It is, therefore, only as a minimum requirement that the Constitution of the Confraternity for the United States stipulates that "the members shall receive Holy Communion at least once a month."[60] The Confraternity of St. Paul, Minn., provides for reception of Holy Communion on three days of the week as a recommended practice.

Days of Recollection and Retreats

It is almost axiomatic among Confraternity directors today that periodical retreats and days of recollection are essential means to

[57] See "Week Day Mass for Victory," *Our Parish Confraternity* (December, 1942), pp. 1-4; also *ibid.*, January, 1943, pp. 1-2.

[58] See especially Nicholas H. Rieman, "Untapped Manpower," *Homiletic and Pastoral Review* (April, 1952), p. 611.

[59] See Decrees ordered to be issued by Blessed Pius X: "On the Necessary Dispositions for Frequent and Daily Reception of Holy Communion," and "On the Age of Children who are to be admitted to First Holy Communion" (Joseph B. Collins, *Catechetical Documents of Pope Pius X* [Paterson: St. Anthony Guild, 1946], pp. 43 ff. and 54 ff.).

[60] Art. II, Sec. 4 (*Manual*, p. 25). See also Francis N. Wendell, *The Formation of the Lay Apostle*, especially chapter VII: "The Holy Eucharist and the Lay Apostle" (New York: Third Order of St. Dominic, 1943), p. 28.

preserve spiritual fervor and zealous participation in the teaching apostolate of the laity. To this end a large amount of literature has been directed over the years.[61] Retreats and days of recollection, according to local conditions, are being organized solely for the executive officers of parish units, teachers, discussion club leaders or for all the active and associate members on a parish, deanery, or diocesan level.[62] "In all the catechetical congresses and other Confraternity meetings held during the years, special attention has been given to the spiritual formation of active members," declares a recently published report prepared by the National Center of the Confraternity. "The importance of this," continues the report, "has been emphasized time and again with a view to providing retreats, days of recollection, holy hours and the like at which members might be inspired with the thought of the sublime dignity of their work."[63]

Pope Pius XII urged fullest participation in spiritual exercises and retreats in his Encyclical *Mediator Dei.* He wrote as follows: "Take special care that as many as possible, not only of the clergy but also of the laity and especially those in religious organizations and in the ranks of Catholic Action, take part in monthly days of recollection and in retreats of longer duration, made with a view to growing in virtue."[64]

FACTORS FOR FORMATION IN EXTERNAL ORGANIZATION

The external organization of local parish units of the Confraternity offers certain factors for spiritual formation of the members. Such are the monthly meeting of the parish executive board, the formal reception of members, development of associate member-

[61] William T. Lonergan, *Laymen's Retreats Explained* (New York: The America Press, 1930). See especially "Spiritual Motivation in the Parish Unit"; "Spiritual Motivation of Members of the CCD"; "Spiritual Motivation of the Lay Apostolate" in *Proceedings of the Ninth National Confraternity Congress, Chicago, 1951* (Paterson: St. Anthony's Guild, 1952), pp. 50-68.

[62] Cf. *Manual for Diocesan Directors* (Washington: Confraternity of Christian Doctrine, 1948), p. 122.

[63] *Mid-Century Survey* (Washington, D. C.: The Confraternity of Christian Doctrine, 1950), p. 37.

[64] *Mediator Dei* (Washington, D. C., NCWC, 1948), p. 61.

ship, provision for all-year-round work in the Confraternity program, and annual observance of Catechetical Day in the parish.

Monthly Meeting

A meeting of all officers and active members of a parish unit has been an indispensable requirement since the time of St. Charles Borromeo. Some lay organizations have made such a meeting not only necessary but a condition for active membership. For the Confraternity of Christian Doctrine in this country, it is stipualted that, "The Executive Board of the Confraternity shall meet once a month." This is an article of the Constitution.[65] This board consists of the officers of the local unit together with the chairmen of each of the several divisions of active membership, i.e. of the teachers, helpers, fishers, leaders of discussion clubs, Parent-Educators, and Apostles of Good Will (for spread of the Faith to non-Catholics). "These monthly meetings," declares the *Manual,* "should be devoted to a discussion of reports, immediate problems, and the plans to meet these problems."[66]

Besides strictly business details, the monthly meeting provides for the spiritual formation of the members of the executive board, who actually constitute the power plant of the entire parish organization. The Director or a priest delegated by him will give a brief but enlightening talk on a spiritual phase of the current work or on a definite religious subject. In order to give the liturgy of the Church its proper place and practice, a portion of the monthly meeting may be devoted to a brief discussion of the liturgy of the coming month. The meeting may well be closed with recitation or singing of *Compline.*[67]

Reception of Members

The formal ceremony of reception of members into a religious Order or into one of our many lay societies is always a memorable and impressive experience. In fact, the ceremony of reception of new members into the Confraternity reveals its historical kinship with the religious Orders and congregations of the Middle Ages. It has rightly been considered a religious act with definite

[65] Art. IV, Sec. 3 (*Manual,* p. 25).
[66] *Ibid.,* p. 11.
[67] Cf. *Spiritual Program* in the St. Paul, Minn., Confraternity, p. 2.

spiritual obligations and privileges.[68] Greater emphasis, then, should be placed upon the formal reception of new members into the parish Confraternity.

The form of reception as presented in the *Manual* is simple, dignified, and psychologically designated to arouse in the new member a fervent desire to dedicate himself to this apostolic company of Christian workers. The formal reception of members, moreover, will afford an occasion for the Director to give a brief instruction on the privilege of membership as well as on the opportunities that it affords for the spiritual good of the individual and for the welfare of his neighbor.

The Confraternity by tradition is a select organization. It insisted on a year of probation and trial for those who aspired to become workers. It was customary to accept as active workers only those men and women who had proved their potential worth by virtuous and exemplary Christian living and by unselfish devotion to the things to which the Confraternity is dedicated. In this the Statutes of the Roman Archconfraternity are in full agreement. "They [the members] shall be selected from among the ecclesiastics and from the laity of both sexes who, with praiseworthy care, occupy themselves in the various works of the parish, and especially from among those who because of their position or by the duty of charity can more readily give their efforts to the aims and purposes of the parish units."[69]

Year-round Confraternity Program

It is suggested in the *Manual of the Confraternity* that "A *minimum* of six classes for the preparation of workers shall be held every year by each of the division chairmen, under the supervision of the Director." It also provides that the active members put in at least one hour per week or fifty hours of service annually in one or more of the Confraternity divisions, such as teachers, discussion club leaders or members, fishers, etc.[70] This recommendation is made in view of the never-ending character and the wide scope of Confraternity work: the teaching, learning and practice

[68] "A Plenary Indulgence can be gained by all the faithful on the day they are admitted into the Confraternity" (*Manual*, p. 3).

[69] Tit. V, Art. 37, p. 14.

[70] *Manual*, pp. 24, 25.

of Christian doctrine. The teachers, fishers, and helpers, for example, may well be occupied throughout the year either in planning or conducting week-day instruction classes or religious vacation schools. In their "extra" time they may assist in organizing preparatory institutes for the formation of Confraternity workers. The Apostles of Good Will have in particular a year-round work all cut out and adapted for them by the resourceful Director in distribution of Catholic literature, helping with inquiry classes, aiding in radio and television programs, and in street preaching where such is organized. Like the Apostles in the early Church, the duties of the Apostles of Good Will are practically boundless, even to lining up the weak or fallen-away Catholics who live in their own block or neighborhood. Indeed, the members, who in discussion clubs constantly prepare to exercise the apostolate, can share in such work after the fall and winter sessions come to a close. Is not this apostolate of teaching and spreading the Faith one of active charity? Surely this exercise of the spiritual works of mercy is not only in keeping with the needs of our own time, but also it is definitely in accord with a tradition which has marked the Confraternity throughout its history. There will be no let-down, then, in the Confraternity program through the year; there will be no need to start afresh on each new activity annually. All workers will be occupied and engaged for the greater part of the time. Permanency and stability for the parish Confraternity will be reasonably certain.

Associate Members

The Confraternity of Christian Doctrine is made up of active and associate members. Active members are those "who are capable of the work" as is stated in the Statutes of the Roman Archconfraternity.[71] "The associate members," according to the official *Manual,* "assist in the work of the active members by prayer and by contributing to the financial support of the parish Confraternity."[72] The twofold duty assumed by the associate members of the Confraternity is highly essential for its success. Without prayer we can do nothing. The prayers of these men,

[71] Tit. V, Art. 35, p. 13.

[72] *Op. cit.,* p. 24. See also Statutes of the Roman Archconfraternity, Tit. V., Art. 35, p. 13.

women and youth will support the arms of the active members of the Confraternity, as the faithful Aaron and Hur held up the arms of Moses extended over the Israelites warring against their enemies, until victory is won. The Apostles, it may be said, had associate or praying members in the infant Church, who, by their supplications, aided in the arduous work of teaching the Gospel of Christ.

All members of the parish who are not already enrolled as active members can become associate members of the local unit. By inscribing their names in the parish register of the Confraternity, they may gain all the indulgences and privileges granted to the Confraternity by the Holy See.[73] The associate members will normally assume the same spiritual obligations as the active members, viz., certain designated formal prayers, attendance at Mass on stipulated days, reception of the Sacraments at least once a month, retreats, etc.—according to the rule of life suggested by the local or diocesan Director. Although prayers and spiritual exercises are of inestimable value both for the welfare of the Confraternity and for the sanctification of the associate members, they also take it upon themselves to help defray the expenses of the parish unit. One of the obstacles of some parish units is lack of funds for texts, visual aids, transportation, and other essential needs for its work. The official report above referred to makes the following recommendations: "It has been suggested by many that more emphasis be placed on the enlistment of associate members in the Confraternity. . . . They, by their prayers and contributions, make possible the bringing forth of fruit in abundance by their confreres actively engaged in the field. Bishops, priests, and other speakers have reiterated this with the thought of interesting more and more people in this important division of the Confraternity."[74]

Observance of Catechetical Day

Catechetical Day offers an occasion for all the people in the parish to become more familiar with the Confraternity and its work. To bring this about, the Holy See has ordered an annual observance of Catechetical Day or the Feast of Christian Doctrine,

[73] See the Statutes of the Roman Archconfraternity, Tit. V, Art. 35, p. 13.
[74] *Mid-Century Survey*, p. 37.

as it is also called. Provision for this celebration is made in the Decree of the Sacred Congregation of the Council, *Provido sane consilio*.[75] This document stipulates that this special day "be celebrated with as much solemnity as possible." A Sunday is customarily designated by the Ordinary of the diocese for observance of the Feast of Christian Doctrine, and "a sermon is preached to the people on the necessity of catechetical education," as the Decree provides. Besides the observance in church, most dioceses of this country hold a catechetical meeting later in the day. On this occasion there are demonstrations of teaching techniques, reports on the work of the various divisions of the Confraternity, and distribution of Confraternity literature.

A carefully planned Catechetical Day program in the parish will do much to stimulate the active workers, to encourage associate members, and to bring to other potential members an appreciation of the nature and aims of the Confraterntiy. The Feast of Christian Doctrine is truly a day of grace for all those who, under Christ the Divine Teacher, are resolved to dedicate themselves anew to the fields which He saw as "white for the harvest."

CONCLUSION

The Confraternity of Christian Doctrine has come of age in our country. It is no longer new, untried, unproved. It is taking its rightful and traditional place as an integral part of the apostolate of the laity. The apostolate of the Confraternity is that of teaching and living religion. The lay apostles of the Confraternity—teachers and parents—actively participate, in their own degree, in the teaching office of Christ under the guidance of the Pope and Bishops who constitute the official magisterium of the Mystical Body of Christ which is His Church. Lay apostles must be spiritually informed and formed. Their formation must be methodical, vigorous, and based on a very clear supernatural plane. Bishop Edwin V. O'Hara, Chairman of the Episcopal Committee of the Confraternity, has enlarged upon this principle as follows: "Our Lord spent three years in preparing the twelve Apostles. All those who today would share in the apostolate must be prepared in doctrine and formed in spiritual motivation. . . . For the

[75] *AAS*, XXVII (1935), p. 145. Also reprinted in *Manual*, p. 20.

preparation of the lay apostle there must be: (1) instruction in the Gospel of Christ and its application to our own social life. (2) a deepening of the sense of vocation to serve in the apostolate."[76] In an address at the National Confraternity Congress held at Chicago, in 1951, Bishop James J. Byrne, Auxiliary Bishop of St. Paul, declared that the spiritual motivation of lay apostles consists in enlightening their intellect through positive instruction in the truths of the Faith, in strengthening their will through patient and careful guidance to perform their actions for supernatural motives. "Finally," continues Bishop Byrne, "to help them sanctify themselves, we should urge daily Mass, Holy Communion, mental prayer, recitation of the rosary, frequent confession, CCD recollection days, yearly retreats, and spiritual direction. Again I suggest that these means of sanctity must be urged according to the circumstances of each individual."[77] This triune formation of the lay apostles: of mind and will and heart belongs rightfully in every Confraternity training program.

Authoritative pronouncements in growing number warn us that teaching religion means the age-old duty to form Christ-like souls, inspired by inner convictions to put their Faith into daily application. In his address to the National Confraternity Congress at Chicago, Bishop O'Connor of Springfield in Illinois brings out this twofold office of the Confraternity as follows:

> The Confraternity does not limit itself to the study of religion for intellectual understanding, and for the ability to give a reasonable explanation and defense of the Faith we profess; the Confraternity proposes the study of religion so it may be put to work, put to use—as soon as it is known—to stir the heart to love God and to inspire a daily life in harmony with religion. . . . The parish Confraternity cannot fail to set the practice of religion, the full Christian life, as its aim and goal, to which study and understanding of religious truths contribute indispensably, it is true, but only as a solid foundation and as a necessary continuing influence.

Knowledge of the Faith, therefore, and apostolic living of it can best proceed as an inner propulsion from the soul of the apostle.

[76] Most Rev. Edwin V. O'Hara, "We must prepare more numerous Lay Apostles," *Our Parish Confraternity* (February, 1947), p. 1.

[77] Most Rev. James J. Byrne, "A Bishop tells Priests: Motivating the Laity for the CCD Apostolate," *Our Parish Confraternity* (May, 1952), p. 5.

"The spiritual motivation of the parish Confraternity" continues Bishop O'Connor in his address, "begins and ends with personal sanctification, sanctification of the home, and sanctification of the parish."[78]

The basic principles for spiritual motivation have been handed down as a precious heritage from the Confraternity of the past to that of the present. The Confraternity of Christian Doctrine that was directed so successfully by St. Charles Borromeo, and which has merited the warm approval and commendation of Pontiffs, has much to offer us. In our tireless endeavor for efficient and fruitful activity in the working of the Confraternity units throughout the country, we must not fail to carry on that historical tradition which enriched the Confraternity at its infancy in Milan and Rome and brought it to full-blown perfection in the former city less than a generation later. The traditional form of the Confraternity is that of a spiritual apostolate made up of lay people who dedicate themselves to teaching religion as a primary work of charity and, therefore, essentially for the love of God and their neighbor. Devoted adherence to a spiritual rule of life on the part of its members has always been considered of primary importance. And as a corollary to this, the practical day-by-day working of the parish units is sparked and energized by the spiritual dynamism of its active members. Organization of itself, be it ever so efficient, is of little lasting benefit unless its members are motivated by personal holiness, by the spirit of charity, and by a readiness for sacrifice in the cause of the apostolate. Such is the spiritual ideal which the Confraternity through its tradition and its statutes places before its members today.

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[78] Most Rev. William A. O'Connor, "Spiritual Motivation of the Parish Unit," *Proceedings of the National Confraternity Congress, Chicago, 1951,* p. 44.

QUEEN OF MERCY

Part III

Note Mary's preparation for her Queenly status. Human society can reasonably demand that she who shall be Queen have, in her own person, nobility. And the Virgin even in the first instant of her being was endowed with surpassing supernatural nobility. Those whom God has called to a special office or dignity, He prepares fittingly, St. Thomas teaches: and by the Immaculate Conception he indeed rendered her worthily disposed for the high place to which he had eternally predestined her.

As to the fact then of Our Lady's queenly character there can be no doubt. Her titles to it are clearly two: The divine maternity, fundamentally, but also and secondarily her work as Co-Redemptrix. Yet given these truths obscurity can remain about the precise power which her Queenship bestows upon her, and secondly about the manner of her exercising that power.

In a sense the clarification of these obscurities is the most necessary step to an understanding of her prerogatives as Queen. In this, as before, we shall attempt to reach a conclusion by an analysis of queenly power, and its exercise as it is realized (imperfectly) in this world. And we shall reason from what the ideal of queenship implies and not from this or that realization of the ideal, because most certainly Mary's queenly character far surpasses the noblest idealization of queenliness in this world.

That the queen's own will, as such, does not have the force of law we have already seen: if it did she would be king, not queen. *Imperium*, or command, is the proper act of the monarch, as such, that person (whether physical or moral) in whom resides full authority to rule.

In his proper act—commands or efficacious ordination—the king is alone. In a true kingdom if any but he can rule it is only by a deputization from the king; the person from whom, the name in which each true command is given is the king's.

Is there then no field of sovereignty for her who is called queen? There is, and it is a field unique, and womanly. To be sure the

queen has in her own name no intrinsic authority: but this she does have (at least presumptively, and in the ideal order): conformity of judgment, of interest, of sentiment with the royal interests, and *consequently with the interests of the common good* since the king is the embodiment of the common good. Note especially that the queen's conformity—even identity—of judgment and interest with the king's judgment and interest is *unique in kind.* No other is so attached, *de facto,* as she is to that royal person, none is therefore, *de jure,* so much one with him even psychologically. She and he stand alone then in their peculiar and total dedication to the common interest and no other enters into their royal community. The reason is that the basis of that community is the common welfare *as personified in the royal blood which only he and she can transmit:* and from that basic unity, or the identity of specifying interest there follows a universal dedication peculiar to them. Even the most faithful minister is in some of his actions a private person with private interests: the ideal queen is not. The king and she are sovereign: sovereign even above all private life. They are as one: they are alone.

Because the queen alone shares in the sovereign dedication of the king, she alone in thought and will is in perfect understanding and accord with him. She cannot command: but what of the deliberations which, even for the king, precede command? Even the king cannot deliberate alone: and to whom shall he turn for the inspiration, and loving understanding? It is there that the queen's power—a woman's power—is to be found. It is not in command but rather at the source of the command. Hers is the power to influence the command before it is even given: hers is the persuasive, gentle power which is all-pervasive: and when she is a perfect queen completely given to the common good, then is her power greater; for then her understanding, her persuasions, her inspiration, her pleading are utterly and sovereignly trustworthy and trusted. So her will is, so to say, one with the king's will. Her interests are his: what she asks he commands because the one object of her will is the object of his also, as he knows. To deny her persuasions would be precisely against the common good which he is, and lives for. To deny her is, in short, impossible.

Can we safely transfer this to that sovereign order of the Christ-King and the Virgin-Queen? Is not that an order of perfect

royalty? Mary is more dedicated to the good of the Communion of Saints than we can begin to understand. Christ sees her will, so to say, as His own. To refuse that will of hers would be to act against Himself for her will is in literal truth one with His in a way none of us can hope to fathom. Mary's power, then, her queenly power is indescribably immense. It consists in her power of *intercession.* (More formally we can say that it is her power of intercession as exercised in the interests of the Community of Saints.) It is rooted in the Virgin's absolute giving of herself without the slightest possible exception to the Christ-King. As that giving was complete beyond all words, so is her power: for the power of the queen is measured by her identifying of her destiny with that of the king.

Mary then, our Queen, reigns and has her proper power at the intimate *source* of law and command. That power is exercised in her own name: it makes of her by right and in fact a *Queen,* an active Queen having sovereign power. And, as we have said, that power is to be measured by her community with Christ: now who shall place limits on the oneness of the Virgin with her Son-King? In will it is absolute: and in knowledge of all that affects their Kingdom it is no less complete. Christ made the Apostles "know all things that He had learned from His Father," i.e. absolutely everything they should have known as the transmitters of His revelation and as the builders of His Mystical Body. To all in heaven He makes known all things that pertain to them.[1] To Mary, then, he makes known *all things* which pertain to the salvation of all men: for the salvation of all is her concern. As He is King of all things she is Queen of all: with her He shares the knowledge proper to Him as King. In mind as in heart, they are one: perfect in knowledge, perfect in love, perfect in sovereignty.

The Virgin-Queen has, then, power over the heart of the Christ-King, and through that power over all things. It is power exercised in prayer; prayer that is infallibly heard and answered. What she prays, Christ wills: what she asks He does. Is this then a diminution of the Virgin's role as Queen? To "reduce" it to prayer might seem indeed to belittle her royal powers. But we must remember: in Christ's kingdom all is gratuitous: *the law of*

[1] *Sum. theol.,* III, q. 10, a. 2.

Christ is the law of grace. Everything, every least detail, every greatest command, is a free gift of the Christ-King: and grace presupposes prayer! "Ask and you shall receive." Prayer, then, prayer of petition, plays in Christ's kingdom not an accidental or occasional role: it is essential to His kingdom, and therefore constantly a determining factor in it. Mary in her title to be Queen surpasses all other queens: so does she in her power as Queen for in no other realm does the role of pleading play the intrinsic, necessary and all-pervasive part that it does in the realm of grace. We must not think that the Virgin-Queen merely prays: her prayer is decisive in the kingdom of Christ. Christ rules, Christ gives: Mary obtains. Knowing all things pertaining to the kingdom she obtains all. *Virgo potens!* The union between Christ and this Virgin is, so to say, the point of departure of that whole vast movement upon which depends the entire *de facto* supernatural order. Basic to that movement are two acts. Mary pleads: Christ commands.

This power of the Virgin-Queen is truly sovereign—sovereign with an efficacy which is unique; sovereign in the dedication to the common good; sovereign in its basis which is the communion of her heart with Christ's. They are forever two in one heart, one mind and will.

One special aspect of Mary's Queenship calls for attention. Always she is hailed as Queen of *Mercy*. From the time of the Fathers it has been so, and to this day theologians explain the Virgin's Queenship as one pre-eminently of mercy. And from the very character of her royal power this would seem almost inevitable. For since her whole royalty arises from her dedication through Christ to the common good; if her royal power is entirely dedicated to the building up of the Communion of Saints, and exercised in her intercession for them, then Mary is above all Queen of the needy—for in that supernatural order we are all supremely in need, we are all beggars. It is to meet our need that Mary pleads. She is of our race, one of us in her own total dependence on Christ. It is then as the voice of her people that she speaks, she who can so connaturally reckon our needs as hers. And it is the part of mercy always to seek to alleviate the needs of others reckoned as one's own. And as mercy is the foundation, so to say, of all God's works,[2] so is it the fundamental character of

Our Lady's queenly reign.[3] There, at the heart of things is Mary sovereign: there we can look to her enthroned and crowned in full majesty, but robed still in gentleness and universal mercy.

From this reign of supremely efficacious mercy nothing of our lives escapes. Christ as King has full right even in the temporal order: His Kingship, essentially spiritual, is, also, importantly temporal. So is Mary's reign. "Rex et regina denominantur ab eadem dignitate et regno. . . ." She has her place in the councils of nations, and of parliaments, in the world we consider so peculiarly our own. Since it is Christ's world too, His Mother reigns there beside him. Rightly then do we invoke her as Queen of Peace: and of the peace of Christ of course we must speak: but of that peace also as it must be participated in the temporal order: peace within and among nations and peoples and empires. Of that peace too she is Queen: and desperately we need her sovereign queenly power to rule over the restlessness and fears of nations! She is Queen most of all in our needs: therefore in this generation has her title "Queen of Peace" been added to the other glorious invocations of the Litany: for now above all other times are we in need of the peace which Christ alone can give—which therefore she can infallibly obtain.

One final word is necessary to clarify another aspect of the Queenship of the Virgin. It is in intercession, in her prayer, that Our Lady would seem to exercise the power proper to herself, the royal power which is employed in her own name. This, however, is far from denying to Mary a delegation from the Christ-King of power *to rule* in His name—a delegation of power which is immense. That this is fitting is at once most clear. In the building up of His Mystical Body Christ has freely chosen to use a multitude of ministers. He has no absolute need of them to be sure: but it is better that He use them, for as St. Thomas says, it pertains to the glory of a great ruler to use ministers. Now to some of these ministers—all of them obviously acting by power delegated by Christ—the King has given authority, which is breathtaking in its

[2] *Sum. theol.*, I, q. 21, a. 4.

[3] Fr. Garrigou-Lagrange holds that Mary's mercy extends even to hell. Cf. *op. cit.*, p. 275. Saint Albert the Great taught, implicitly, the same thing.

scope. But greater than all together, even by reason of delegated power, ought to be the Virgin Queen. For who is more fittingly delegated by a King than one whose instincts, will and judgment coincide with His own; one whose whole *raison-d'être* is to achieve His will? Of old it was not uncommon that the queen be regent for the king; none other ought, psychologically, to be so perfectly equipped for regency. And here the ideal is by far transcended! Mary is uniquely apt to be the vice-regent: and does it not pertain to her glorification that the Christ-King heap upon her all the glorious privileges His generosity can devise?

But the fact that she is endowed with such delegated power is clear too. Pope Pius X has called her "the dispensatrix of all graces,"[4] and the rule of Christ, remember, is the distribution of graces. His law is the law of grace: His rule its distribution. No royal power that can fittingly be given Mary, either in her own name or as delegate of Christ, then, has been denied her. She is glorious; she is all-powerful, and, by the unutterable goodness of God she is all-merciful. "Our Queen has gone before us . . . and how gloriously she has been received. . . . She will handle the working out of our salvation. . . . She is Queen of heaven: she is merciful!" "Come, let us go confidently to this temple of grace that we may find Mercy."[5]

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[4] *DB*, 3033.
[5] St. Thomas, *Inter sermones festivos*, n. 23.

PRIESTHOOD AND LITURGY

The Twelfth annual "National Liturgical Week," held in Dubuque a year ago this August, was an unusual success. Even the distinterested observer, listening to the after-session comment of participants at the various meetings, could not fail to be impressed by the uniformly favorable, and often enthusiastic quality of this comment. In fact, so univocal was it, among the many hundreds of priests, religious, and laity who attended—and who represented a good cross-section of the Church in America—that one is finally tempted to ask, has our country finally become "liturgical-minded," in the sense of *Mediator Dei?* And if this is so, to what particular idea or circumstance reflected at Dubuque can so notable a "conversion" be attributed?

Without venturing a categorical answer, this observer, speaking from an experience of previous gatherings held regularly since 1940, in the ten others of our great metropolitan Sees that have sponsored the event suggests the consideration of the Dubuque program from the angle of its contemporary topical relevance, as a possible solution. True, the physical setting of the functions and meetings, furnished by the spacious grounds and buildings of Loras College, proved ideal for the purpose; and in addition, two coincident local celebrations—the Consecration of Archbishop Rohlman's new auxiliary, Bishop Loras Lane, and the former's own golden sacerdotal jubilee—gave special force and meaning to the various topics discussed.

But in the main, it was the intrinsic message of these latter, combining to expound a single basic theme, that undoubtedly "made" the program as a whole, and contributed to its apparent success. This theme: "The Priesthood: Climaxing in the Priesthood's Fulness" was in effect a systematic treatment of that fundamental theological and liturgical notion, from as many "practical" points of view as possible, in an effort to apply to concrete conditions of contemporary life, its manifold Christian implications.

Briefly summarized, this treatment was as follows. First, there was an explanation of the basic theology of Priesthood, and its connection with ritual, the latter being the external expression of man's interior subjection to and worship of God. This paper, given

by the Rev. John O'Connell, of the Archdiocese of Chicago, was followed by an explanation of the highest form of priestly powers—the "Fulness of Priesthood"—as exercised by the Bishops of the Church, and of its pre-eminently eucharistic character and power, by Dom Godfrey Diekmann of St. John's Abbey. Next, the well-known Jesuit Father from England, Rev. Clifford Howell, expounded the meaning of the so-called "lay priesthood," as flowing from the sacramental character, yet differing from that conferred by Holy Orders.

After these doctrinal expositions, there followed five separate applications or practical corollaries logically flowing therefrom, in the papers given by Fr. Gerald Ellard, S.J. ("The Mass and Daily Life"), Fr. Godfrey Poage, C.P. ("The Liturgy and Vocations"), Fr. Benedict Ehmann of Watkins Glen, N. Y. ("Lay Participation in Mass"), Fr. Michael Mathis, C.S.C., of the University of Notre Dame ("Mass the Center of Personal Piety"), Msgr. Reynold Hillenbrand of Hubbard Woods, Ill. ("World Crisis and the Priesthood").

Then in the concluding session, an integrated summary of the various topics and discussions was given by Msgr. Joseph Morrison, of Highland Park, Ill., the first President of the Liturgical Conference, sponsoring body for the annual meetings; and finally, a liturgical tableau, illustrating the various degrees of priestly dignity, was presented under the direction of Msgr. Martin Hellriegel, the present incumbent.

Of these various presentations, several stood out as particularly responsible for the uniform expressions of satisfaction and approval referred to above. The talk by Fr. Howell, interpreting the traditional Catholic position on the priesthood of the faithful, evidently gave to many listeners a deeper and clearer understanding of their dignity and prerogatives in the work of the Church. Particularly appreciated, it seemed, was this speaker's explanation of the origin of the term *laity*, as deriving from the Greek word λάος, a term of nobility meaning "people of God," but in this connection deriving from their share in Christ's priestly function, as members of His Body. In fine, the speaker's summary of traditional Catholic doctrine in support of a more active interest and participation on the laity's part seemed particularly well received.

Another interesting paper was that given by Fr. Poage, of the Passionist Fathers, wherein he suggested a more thorough and systematic liturgical orientation of the young, at home and in school, as a logical remedy (humanly speaking) for the present alarming dearth of vocations to the priesthood and religious life. Finally, Msgr. Hillenbrand's detailed and penetrating analysis of world conditions, in the light of this central priestly theme, came as a fitting summary to the various considerations of the latter; for (to quote him) "Christ the Head of His Mystical Body, and active in that Body, worshipping, teaching, forming Christians into a living image of Himself . . . that is at the heart of the great work that will reconstruct a shattered world and bring true peace in our time."

But to this observer, perhaps the most significant contribution of the Dubuque meeting, and its emphasis on priesthood, was one of inference rather than direct statement. For the first time, one of these national gatherings has devoted itself to a systematic and thorough treatment of the priestly principle as a factor in developing Catholic piety in the private, personal sense. While the topics treated did obviously aim at deepening our understanding of the riches of sacramental life, and at promoting more intelligent and devout participation in liturgical actions, indirectly they shed new light on the dignity and importance of the individual Catholic's own interior life: his prayers, his sacrifices, his attempts to practice virtue and to overcome sin. All of this so-called "private piety" thus appears, in the light of Christian priestliness, as expressive too of Christ's own activity in His Church through the Holy Spirit. Hence for instance, the gulf of misunderstanding between the advocates of so-called "liturgical" piety and those of so-called "nonliturgical or private" piety is happily bridged: both of them being in last analysis, of one and the same origin in the category of supernatural life.

Then too, on the same principle, reassurance is given concerning the still widespread lack of liturgical knowledge and appreciation, among Catholics generally. If through no fault of theirs, our parochial groups (for instance) fail to measure up to the perfection of outward performance devoutly to be hoped for and assiduously to be striven for, according to the standards laid down in *Mediator Dei*, their worship as individual members still is that of "Christ

the Head," simply because "the chief element of divine worship is interior." That is to say, if the worship rendered by the individual is fashioned out of true Catholic faith and devotion, of humble submission to Christ in His Sacrifice, it is true Catholic and liturgical worship, howbeit imperfectly rendered from an exterior standpoint, however dimly visible ritual be understood. Deeply as we desire perfection in this regard, convinced as we are of its importance in eliciting and guiding interior devotion, still we recognize that in itself, exterior ritual perfection does not constitute, or even necessarily produce, that devotion. In fact, as the same Encyclical duly warns, "many of the faithful are . . . incapable of understanding correctly the liturgical rites and formulas"; yet through their use "their lives can be daily enriched," provided they are "united in spirit as much as possible with the Divine Redeemer."

So it would seem that, from the considerations so well integrated at Dubuque, two conclusions emerged which are of special interest and value in the contemporary liturgical revival. On the one hand, it is the unique quality of priestly efficacy in Christian prayer and worship that offers the greatest inducement to a more active and intelligent participation in liturgy as such. On the other hand, it is this same efficacy that brings hope and consolation in the midst of the manifold difficulties and vexations that continue to impede the progress of the liturgical apostolate. A more conscious and appreciative sharing in Christ's own prayer and work, which is liturgy's very essence, is indeed a spiritual goal worth striving for, requiring a constant "submerging" of ourselves, of our individual needs and desires and ambitions, in favor of Christ's very own. Hence the obvious and unquestionable value of a movement that would assist in that direction, by means of every pedagogical device: handy translations, vernaculars, explanations, demonstrations, all designed "to make the liturgy even in an external way, a sacred act in which all who are present may share."

Perhaps it all sums up in the principle, again clearly emphasized at Dubuque, that our aim in liturgy is, primarily, a theocentric rather than an anthropocentric one, that is, to enter into the sacrificial thinking of the High Priest Himself, to share His ideas and sentiments being expressed on our behalf, rather than to understand and interpret these latter in terms of our own thinking. And in this task, surely, it will be through the aid of His grace, as much

as by using our own powers of intelligence, that we shall succeed. He Himself will teach us, in the very act of *doing,* how best to approach the grandeur of divine mystery; and in its light, how to see the Will of our Father reflected in the conflicting events of the hour, the vicissitudes of daily life. He Whose Spirit "prays for us with unutterable groanings," especially in the liturgy, will transform and exalt our own paltry human sentiments so as to make them pleasing to God's infinite majesty, by means of His priestly acts and intercessions.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for August, 1902, contributed by the Rev. Dr. A. MacDonald, is entitled "The Sacrificial Idea in the Mass." The author holds that destruction is the formal element of sacrifice, and that the Mass, being essentially the same sacrifice as that of Calvary, is rendered a sacrifice by the sacrificial act of destruction which was consummated on the cross. "The Mass in its inmost essence is not even the renewal or repetition in an unbloody manner of the sacrifice of the cross, but is that identical sacrifice itself." . . . Fr. W. R. Carson, of Shefford, England, writing on "Miracle Plays," gives an interesting historical account of these religious dramas, particularly in England. He asserts that the Reformation was responsible for the beginning of the decline of miracle plays, and that they received their death blow from Puritanism. . . . Fr. L. A. Dutto describes the martyrdom of the Franciscan Fr. Luis de Barbastro, which took place near Tampa, Florida, in 1549. . . . In the *Analecta* we find a decree of the Congregation of Rites stating that the obligation of assisting at Mass on Sunday can be fulfilled in a fixed chapel on shipboard, and another decree of the same Congregation prohibiting electric lights on the altar. . . . The reply to a question in the Conference section asserts that the number of Masses which must be said in fulfilment of a legacy must be determined in accordance with the amount of the stipend stipulated in the particular diocese. . . . In a section entitled "Science" (an innovation in this periodical) such topics as the course of the Gulf Stream and the incandescent gas mantle are discussed in a learned fashion.

F. J. C.

A QUEST OF THOUGHTS

Part VIII

MIGHT MAKES RIGHT

We are accustomed to denounce the doctrine that might makes right, but we are also accustomed to accept it in practice. We denounce the omnipotent state and yet in many ways we accept whatever the state does as good. Once a law has been passed, it is accepted as valid and binding unless it is too flagrantly unjust. A case in point is the vast extension in recent years of the taxing powers of the state. Simply because the administration says that it will take the citizen's money, he is regarded as being bound to pay. The primary moral problem appears to be different. We should ask seriously, and seriously strive to find the true answers, such questions as these: Why does the state need this money? How is it being used? The government should be made to justify its exaction of every dollar of taxation, whereas today the citizen is made to justify every dollar he withholds from the tax collector. Yet because of our acceptance in practice of the maxim that might makes right, we likewise accept as perfectly just withholding taxes, double taxes, and confiscatory taxes. All of which make the individual at least for part of his year a slave of the absolute state.

A LITTLE WHITE LIE

A man has told a lie—a little white lie, let us say. He is a man of honor and conscience, he feels uneasy and guilty, even though his untruth "hurt no one" and preserved him from a little embarrassment. Why then this sense of guilt and uncertainty?

He is uneasy and uncertain because his untruth may be found out and the embarrassment he sought to avoid will be doubled and more. Or worse still, he may be led into further lies in an attempt to cover up the first one. He has caught his foot in a tangled web and there may be difficulty in getting it free.

He feels guilty because he knows that he does not deserve the respect that he has received. If the truth were known, he would rightly suffer some difficulty in facing his fellows. After all, there

is an injustice being done here. He is getting something dishonestly and under false pretences.

He has acted weakly. He should have told the truth, the whole truth, and nothing but the truth when he spoke. But he lacked courage and strength and now he feels ashamed of his weakness and petty cowardice.

He acted in an unnatural manner, setting up divisions and conflicts within himself. His mind knew the truth, but he made his tongue utter what was false. His intellect knew what was right in this matter, but his will chose what was wrong. He has introduced these divisions into himself and by their presence he feels himself weakened and insecure.

A NEW THEOLOGY

There is a phrase from Protestant theology that is now almost forgotten—the total depravity of man. Yet by way of reaction against nineteenth-century belief in the perfectibility of man, the twentieth century seems bent on re-establishing and acting upon the doctrine that man is after all completely and irremediably corrupt.

The era of world wars has produced a record of human depravity that is well worth pondering. We see such utter contempt of human life that it must be a principle accepted and acted upon that the enemy is completely evil and worthy of death. We see this in the Russians both when engaged in foreign conquest and in crushing internal opposition. We see it in the Nazis, especially in their extermination of "inferior peoples." We see it in the communists' slaughter of political opponents. We see it in the war to the death that was waged between ourselves and the Japanese.

This hatred of human beings as utterly corrupt may likewise be seen in the efforts made to sterlize the unfit and to destroy the diseased and the aged. Wherever there is a contempt for human life is found a new indication that the principle used by that man is totally corrupt.

Is there not something of the same sort in the belief that no man can live a life of continence or chastity? Today's lack of reverence for sex and of reticence concerning matters of sex is more than a reaction against Victorian prudery and hypocrisy.

The debasement of marriage and the home, the acceptance of fornication and adultery, the dissemination of prophylatics, the campaign for birth prevention, and the condonation of abortion are all applications of the belief that man is totally depraved. In this new theology it is taught that we are unable to keep the Ten Commandments of God. Almost with the injunction "Evil, be thou my good!" We are told that men have a right and even a duty to act against the Commandments, "Thou shalt commit adultery," "Thou shalt covet thy neighbor's wife," "Thou shalt kill" are some of the new law and the new revelation coming from Marx and Freud and Lenin and Hitler and their dupes and victims.

But the basic law in the new theology is "Thou shalt not worship the Lord thy God."

INTEREST IN THE SAINTS

Contemporary interest in the life of Christ and in the saints is a significant thing. Lives of Christ continue to be written and read. St. Francis is of permanent interest. Non-Catholics have taken up the study of the lives and writings of St. Teresa of Avila, St. John of the Cross, and the Little Flower. "The Song of Bernadette" has been popular both as a book and on the screen. St. Joan of Arc, St. Catherine of Siena, St. Rose of Lima, and many others have had recent biographies.

This interest in the life of our divine Saviour and in His holy ones reveals the abiding interest that even an irreligious age has in religion. It shows what a power a man or woman of complete sincerity can exert over the minds and hearts of others. St. Francis of Assisi has been dead over seven hundred years but he is still at work among us. It accents the fact that the Christian faith must be spread by men and women living Christian lives. Just as men are given a false notion of Christianity by Christians who live evil lives, so are they given a true picture of it by Christians who live good lives. It is in the life of the saint that we see the Church most clearly and attractively. Perhaps our own day is producing saints of whom we are unaware. Indeed with all the misery that is abroad there must be many who are rising through suffering to heroic sanctity. But even if we are unaware of our own saints, it is good for us to learn about those of the past.

No one influences the lives of men and the course of history as does the saint. Jesus Christ, true God and true man—the Saint of Saints as Lewis of Granada calls him—is the central figure of all history. His Blessed Mother, the queen of all saints, in the Church's words, has impressed men and nations as no other woman. The sound of the apostles filled all the world. We meet St. Patrick in his own words, in his deeds, and in the accounts of other men and we feel him affecting us as though he were still present on earth.

What is the secret of the saint? It is that he has given himself up completely to God and in giving us himself he finds himself. Each saint is different from the other, each saint is completely himself, and each saint is the complete man. No saint ever tries to develop his personality, but because he forgets himself and loves himself, he is himself and becomes a great personality, unbeknownst to himself. Contrast Teresa of Avila and Thérèse of Lisieux; contrast the Curé of Ars and Ignatius Loyola; contrast Augustine of Hippo and Francis of Assisi. Each of these differs from the other; each is great and wonderful in a completely personal way. Each of them chose God as goal and giving everything to Him gained everything in the exchange.

MUSSOLINI AND HITLER

Few men in all history have ever had such glorious opportunities and have come to such miserable ends as Hitler and Mussolini. With the exception of Josef Stalin, perhaps no single man, as far as we can judge, has been personally responsible for such human suffering and such destruction of every sort as Adolf Hitler. Fortunately for Italy, Mussolini's crime did not bring quite as great a disaster upon his land and people as did Hitler's upon Germany.

History often revises the judgment of contemporaries upon men such as Mussolini and Hitler. That does not prove that history is right and that the contemporaries were wrong. With the passage of time the victims disappear, leaving at best a few poor records of their woes. New generations who have not seen the wrongs done or suffered from them come and pass their judgments on things they cannot feel or perhaps even believe. It is the reverse of Mark Antony's dictum. The guilt of the evil-

doer is forgotten or denied and the good things he did are remembered and extolled. So it may be a century hence with Mussolini. The word "fascism" will lose its terror. His objectives and accomplishments will be praised. His failures will be explained away as being things beyond his control. His immorality, like that of Napoleon, will be ignored. The very ignominy of his death may count in his favor with historians, romancers, and playwrights.

With Hitler the case is different. The man himself was of such ignoble and vicious character that it is difficult to find anything in him which may be praised and admired. Other men have waded through blood to a throne, but never in so vile a way as Hitler. Other men have loosed wars upon mankind, but never yet such a war as Hitler's. Other men have brought disasters upon their own peoples but never such disaster as Hitler has brought down upon Germany. Who will extol Hitler and seek to justify him in men's eyes? It will not be the English, not the French, not the Italians, not the Russians, and above all, not the Germans. When historians and others tell Hitler's story in future centuries they will do well to keep close to the contemporary record and its tale of what Hitler did in Europe and throughout the world.

CHURCH AND STATE

Man is made up of body and soul. Therefore he has material needs and spiritual needs. Therefore there must be two institutions to aid him in supplying these needs. They are the Church and the State.

Man is made up of body and soul, but he is not a body and a soul. He is but one single being in which body and soul work in harmony. So also man's physical needs and his spiritual needs are not of themselves at variance with one another. So also Church and State are designed to go together. It is not according to their nature to quarrel and usurp one another's rights and duties.

But things do not always go according to their ideal nature and original establishment. Bodies get out of order and war against the mind. A mind is filled with ills and conflicts, and, as a result, the body suffers. Bodily desires can be indulged by the

intellect and will until both body and mind are damaged or even destroyed.

So too in human society. The State can usurp the rights of the Church. It can attempt to destroy the Church and even strive to become a church itself. The results are disastrous for society in much the same way as disaster comes to an individual man in whom the attempt is made to destroy the soul and make the body and its needs the only matter of concern. Today we need have little fear of the Church, or better, of churchmen, tyrannizing over the State. But what has happened in Europe, and because of Europe throughout the world, is a portent of what men will suffer when the State becomes totalitarian. "Nothing against the State, nothing above the State, nothing outside the State" is a doctrine that will do untold damage before men realize its full evil. The danger and disaster that threaten men today are at bottom due to the tyranny of the State over the Church, and of statesmen over all other men.

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"It (Molokai) was a different place when Damien came there, and made his great renunciation, and slept that first night under a tree amid his rotting brethren: alone with pestilence; and looking forward (with what courage, with what pitiful sinkings of dread, God only knows) to a lifetime of dressing sores and stumps. . . . No doctor or nurse is called upon to enter once for all the doors of that gehenna; they do not say farewell, they need not abandon hope, on its sad threshold; they but go for a time to their high calling; and can look forward as they go to relief, to recreation, and to rest. But Damien shut to with his own hand the doors of his own sepulchre."

—Robert Louis Stevenson in his letter to the Rev. Dr. Hyde, from *A Footnote to History*.

Answers to Questions

PAPAL INFALLIBILITY BEFORE 1870

Question: Would a man who, prior to 1870, refused to accept the dogma of Our Lady's Immaculate Conception (defined by Pope Pius IX in 1854), on the grounds that he did not believe in the infallibility of the Roman Pontiff, have been guilty of heresy?

Answer: He definitely would have been guilty of heresy. This answer remains true despite the fact that the dogma of papal infallibility was not defined until nearly sixteen years after the appearance of the Bull *Ineffabilis Deus,* in which Pope Pius IX proclaimed and defined the dogma of the Immaculate Conception.

It is obvious, of course, that before 1870 a man would not have been guilty of heresy for denying or questioning the teaching on papal infallibility which the Vatican Council finally proposed and defined as divinely revealed dogma. Now what the Council defined as a divinely revealed dogma was the truth that "the Roman Pontiff, when he speaks *ex cathedra,* that is, when, exercising his function as the pastor and teacher of all Christians, by his supreme apostolic authority he defines a doctrine about faith or morals to be held by the entire Church, possesses, through the divine assistance promised to him in Blessed Peter, that infallibility with which the divine Redeemer willed that His Church should be equipped in defining doctrine about faith or morals; and therefore the definitions of the same Roman Pontiff are irreformable of themselves, and not by reason of the consent of the Church."

The point which had been more or less legitimately at issue prior to the Vatican definition was the teaching stated in the last portion of this declaration. The Gallican theologians had maintained that definitions issued by the Holy Father were to be accepted as absolutely irrevocable, as accurate statements about faith or morals which were in no way subject to any future reconsideration or revision, precisely because the universal Church of God on earth received and professed its acceptance of these pronouncements by

the Holy Father. Despite the frightful inconsistencies inherent in their politically motivated system, these theologians recognized the fact that the true Church militant of Jesus Christ, God's kingdom on earth, is and must be united by doctrinal, sacramental, and governmental bonds with the Roman Pontiff. Thus they were quite aware of the fact that what he teaches definitively in the field of faith or morals is actually believed by the entire Catholic Church.

Hence, for what we may call the orthodox Gallicans in the period between 1854 and 1870, there was absolutely no difficulty about the dogma of Our Lady's Immaculate Conception. It had been proclaimed as a dogma by a pontifical declaration and it had been accepted as a dogma by the universal Church militant. They chose to believe that the infallible or irrevocable force of this teaching derived from the acceptance by the universal Church rather than from the definitive statement by the Vicar of Christ. Yet this contention did not in any way hinder them from receiving the teaching that Mary had been conceived absolutely free from original sin as divinely revealed truth.

Their teaching about the source of the infallibility inherent in papal definitions about faith and morals was rightly condemned as heretical by the Vatican Council, when it proclaimed the contradictory of that teaching as a dogma of the Catholic faith. But it must be noted that these theologians were never guilty of any sweeping and absolute denial of papal infallibility, and that they never assumed any position which would have made acceptance of the Immaculate Conception dogma practically impossible for themselves or for their followers.

The hypothetical position described in the question with which we are here concerned would manifestly have been a sweeping and absolute denial of papal infallibility, of a type completely incompatible with Catholic orthodoxy. The man who held that position refused to accept a dogma defined as such by the Vicar of Christ and believed as such by the infallible Church militant. That position could not be designated as other than heretical.

JOSEPH CLIFFORD FENTON

INSTRUCTION IN SEX MATTERS

Question: Is a priest allowed to distribute to engaged couples or newlyweds literature explaining in detail the marriage act? I am referring particularly to the pamphlet entitled *Happiness in Marriage.*

Answer: In his instruction to midwives last October our Holy Father, Pope Pius XII, expressed his displeasure at the diffusion of literature describing sexual intercourse in detail, even when it is intended for those preparing for marriage. The words of the Sovereign Pontiff were: "Do your best to stop the diffusion of literature that thinks it a duty to describe in full detail the intimacy of conjugal life under the pretext of instructing, directing and reassuring." And, on March 18, 1952, a plenary session of the Sacred Congregation of the Holy Office passed the following decree: "The pamphlet entitled *Happiness in Marriage, an Ethico-Medical Interpretation for Private Use Only* shall be withdrawn from sale, and Ordinaries in the United States of America shall be requested to see to it that the clergy do not distribute such books."

In the past, many priests have considered the distribution of literature of this kind, particularly the pamphlet mentioned by the questioner, lawful and even advisable to young couples shortly before or shortly after marriage. Now, however, in view of the statement of our Holy Father and the decree of the Holy Office, we know that this custom is not in accord with the mind of the Holy See, and consequently must be stopped. It should be noted that the decree just quoted did not limit its prohibition to the pamphlet *Happiness in Marriage,* but extended it to all literature of a similar nature *(hujusmodi libros).*

THE LAWFUL USE OF RHYTHM

Question: In recent articles, appearing in *America,* May 3, 1952, and in *Linacre Quarterly,* May, 1952, Fr. Gerald Kelly, S.J., has proposed the opinion that the use of periodic continence (rhythm) is permitted to any couple, provided they have brought four or five children into the world, even though no other justifying reason is present. What is to be said of this interpretation of the

Pope's instruction on this matter, which was discussed in the January issue of *The American Ecclesiastical Review?*

Answer: With the courtesy and the modesty of a truly learned man, Fr. Kelly concludes the exposition and defense of his opinion in the *Linacre Quarterly* with the words: "I would not propose it as certain. And even supposing that the general idea of a limited duty to procreate were certain, I would not say that the norm I have suggested here—four or five children—is not open to debate." Acting on the invitation to discussion implied in these words, I propose to take exception, with equal courtesy and modesty, to the opinion advocated by Fr. Kelly, to which the questioner refers.

Writing before the Pope had delivered his instruction to midwives, in which the moral principles governing the use of rhythm were propounded (Oct. 29, 1951), Fr. Kelly said: "Some hold that in itself the practice of rhythm, without a sufficient reason, is seriously sinful if continued over a long period of time. But this is definitely a minority opinion. More commonly, theologians would say that in itself the lack of a sufficient reason makes the practice only venially sinful, and that mortal sin is involved only by reason of special circumstances (such as serious danger of incontinence or the fact that one of the parties demands the use of this system against the will of the other). As a practical rule of obligation, only this latter opinion may be followed" (*Medico-Moral Problems,* II [St. Louis, 1950], p. 29). I myself was one of the advocates of this "minority opinion," in accordance with the conclusions of Fr. N. O. Griese in his doctoral dissertation *The Rhythm in Marriage and Christian Morality* (Westminster, Md.: Newman Bookshop, 1944). As the maximum period during which a couple who did not have a sufficient reason to use rhythm could exercise this system of conjugal relations without being guilty of *mortal* sin I proposed five years.

Fr. Kelly has changed his opinion to the extent of acknowledging that the practice of rhythm without a sufficient reason, even when there is no danger of incontinence or denial of lawfully requested marriage rights, can be gravely sinful. He now says: "It is hard to reconcile these statements (of the Pope in the instruction mentioned above) with the opinion that the practice of rhythm can be mortally sinful only by reason of special circum-

stances of injustice or danger" (*Linacre Quarterly,* XIX, 2 [May, 1952], p. 42).

However, in discussing the gravity of the sin committed by those who use rhythm without a sufficient reason, Fr. Kelly rejects the "time rule" (such as I proposed in suggesting that the unjustifiable use of this system for more than five years would be a mortal sin) and substitutes a norm based on the number of children required of each fertile married couple in order "to provide for the conservation of the human race" (the expression employed by the Pope to describe the primary duty of married couples). From statistics concerning the number of births required that a nation may remain in existence he concludes that "to use the rhythm to limit the family to four or five children is permissible, even without special justifying reasons, provided both parties are willing and able to practise it" (*America,* May 3, 1952, p. 129). From this it would logically follow that a wealthy and healthy young couple who have had five children in the first six or seven years of their married life would not be guilty of even venial sin if they mutually agreed to avoid having more children by the use of rhythm, provided this procedure offered no serious moral danger to either. They are doing all they are obliged to do, Fr. Kelly believes, "to provide for the conservation of the human race."

My first objection to Fr. Kelly's theory is based on his interpretation of the phrase "conservation of the human race." Evidently he takes it to mean the maintenance of human society in practically the same numbers that it has at the present time (or with only a slight increase). I wonder if this is the sense in which the Sovereign Pontiff uses the expression. Certainly, the phrase "conservation of the human race" is not of itself synonymous with "conservation of the present world population." In the instruction with which we are concerned Pope Pius XII gives no indication that he is departing from the principles laid down by Pope Pius XI in the Encyclical *Casti connubii,* but on the contrary quotes it approvingly several times. Yet, in enunciating the duties of Christian couples, Pope Pius XI stated that they are destined "non solum ad genus humanum in terra *propagandum* et conservandum . . . sed ad cives sanctorum et domesticos Dei procreandos ut populus Dei et Salvatoris nostri cultui addictus *in dies augeatur*" (*DB,* 2229). In view of such a statement, how can Fr. Kelly

prove that it is not the plan of Divine Providence that the number of Christians in the world be greatly increased, rather than that it is the will of God that the population of the world be maintained practically at its present numbers, or with only a comparatively slight increase? Certainly, Fr. Kelly's proposition demands that this be established.

Secondly, the application of Fr. Kelly's norm to certain concrete cases offers grave difficulties, which should be considered before this standard can be accepted. For example, it would seem to follow from this view that a young couple, apparently capable of procreating healthy children and certainly able to provide a large family with all that is necessary for their proper rearing, could agree to practice rhythm and thus avoid children during the first ten years of their married life, as long as they have the sincere intention of raising a family of four or five children when they have come to the age of thirty-three or thirty-four. According to the opinion of Fr. Kelly, it would seem that they would be free from even venial sin during these years while they are avoiding the primary end of marriage, as long as they have the intention of eventually procreating and raising the required number of children, have a reasonably good hope of attaining this objective and are not in grave danger of incontinence or injustice. I would hesitate to regard such a situation as compatible, not merely with the ideals, but even with the duties of Christian marriage.

Thirdly, I cannot see how the Holy Father's instruction offers any support to Fr. Kelly's opinion. Fr. Kelly quotes the Pope's statement: "Therefore, to embrace the married state, continuously to make use of the faculty proper to it and lawful in it alone, and on the other hand, to withdraw always and deliberately with no serious reason from its primary obligation would be a sin against the very meaning of conjugal life." Fr. Kelly regards it as probable that this passage refers to the total or almost total shirking of the duty of parenthood by completely avoiding a family or by limiting the family to one or two children, when serious reasons do not call for such limitations (*Linacre Quarterly*, p. 42). Certainly, if this passage be taken literally, it can refer only to the complete shirking of the duty of parenthood, since it speaks only of those who *always* avoid the primary obligation of married life. Personally, I agree with Fr. Kelly that the passage admits of a wider interpreta-

tion, and can be extended to those who procreate some children, but not as many as is their duty. But once this interpretation is admitted, why should it be understood only of those who limit their family to one or two children, and not of those who limit the number to three or four, without having a sufficiently serious reason? Moreover, it should be remarked that the Pope's qualifications center about the use of rhythm in terms of time rather than in terms of the number of children a couple bring into the world. The Holy Father speaks of the use of the agenetic periods *constantly,* of employing the system of rhythm *continuously,* of the determination to avoid *habitually* the fecundity of the union. In referring to the reasons that will justify the use of this system of married life, he asserts that some can exempt a couple from the obligation of conceiving *for a long time, perhaps even for the whole duration of the marriage.* Hence, it seems quite reasonable to express the gravity of the sin involved in the unjustifiable use of rhythm, and to establish a distinction between mortal and venial sin, in terms of the period of time during which it is used. In passing, I would ask if, in Fr. Kelly's view, there is any *parvitas materiae* in the unlawful use of rhythm. He holds that there is no sin if the couple limit the number of children to four, and implies that there is mortal sin if the rhythm is used to limit the number to less than four. Would a venial sin be possible according to this standard?

I am of the opinion, therefore, that the divinely imposed obligation to procreate remains substantially unmodified, even when a couple have had seven or eight children, presuming that they wish to make use of their rights and have no serious reason for not having more children. Certainly, a couple who have given life to so many would often have sufficient reasons to avoid an increase in the family because of financial limitations, housing difficulties, etc. But I cannot admit that the mere fact that Divine Providence is prepared to give them more children, when they already have a considerable number, is of itself a sufficient reason to exempt them from further exercise of parenthood. Furthermore, when the number of children in an individual marriage is regarded as a determinant for the lawful use of rhythm, we should be prepared to answer such questions as: "If three of a couple's five young children perish in an accident, are they obliged to try to

have three more?" and "If a young widower with five children marries again, must he add another five to his quota?" I do not say that such questions could not be given a satisfactory answer according to Fr. Kelly's theory; but I believe they should be considered in the discussion of this view. In other words, as Fr. Kelly himself says: "The point should be carefully discussed by theologians before any practical rule is publicized" (*Linacre Quarterly*, p. 42).

FRANCIS J. CONNELL, C.SS.R.

"REGINA CLERI" INVOCATION

Question: Is it permitted to add the invocation, Queen of the Clergy, to the Litany of the Blessed Mother? I have a recollection that at times it has been added.

Answer: The Congregation of Sacred Rites alone can permit the addition of new invocations to litanies or prayers approved for public devotions. The Sulpician Fathers are permitted in virtue of a special indult to add, in their own seminaries and communities the invocation, Regina Cleri, to the Litany of the Blessed Virgin.

STATIONS OF THE CROSS

Question: In making the Stations of the Cross is it more correct to begin on the Gospel side and proceed to the Epistle, or vice versa?

Answer: In order to gain the indulgences attached to the saying of the Stations of the Cross it is enough to pray before each of the fourteen stations, in succession and without any notable interruption. It is immaterial whether the stations begin from the Gospel side or the Epistle side.

BENEDICTION PROBLEM

Question: (a) At the "O Salutaris" is the "Amen" to be sung? (b) Is it specified how many people must be present for Benediction of the Blessed Sacrament?

Answer: (a) Most agree that it is not necessary or required to sing the "Amen" after the "O Salutaris." However, it would

seem appropriate to add the "Amen" if there is some delay before concluding the service, as on a day of exposition. (b) Fr. Lydon in his "Ready Answers in Canon Law" declares that no number is specified for Benediction of the Blessed Sacrament. Fr. Laurence O'Connell states that it is impossible to determine mathematically just how many people must be present for this service. Diocesan regulations set forth in synodal decrees would settle this problem. Otherwise, a suitable number should be present so that the ceremony is carried on with proper dignity.

FIRST FRIDAY DEVOTIONS

Question: For First Friday we have a special time for confessions and many students receiving Holy Communion. After Mass we expose the Blessed Sacrament and sing the "O Salutaris." Then we have exposition and adoration until three o'clock at which time we have Benediction of the Blessed Sacrament and Sacred Heart devotions. Since we do not have the complete Sacred Heart Devotions immediately after Mass is it permissible for us to have the Votive Mass of the Sacred Heart special for the First Fridays?

Answer: The idea underlying this privilege of saying a very special Mass on the First Friday is that the votive Mass is actually part of the devotions which are to take place in the morning in honor of the Sacred Heart. "It is, therefore, a *sine qua non* that special devotions to the Sacred Heart shall take place either immediately before or after the Mass." The exact nature and extent of these devotions has never been determined specifically but that does not offer any great difficulty since the approbation of the Ordinary is necessary, which in many dioceses is given for all churches and chapels. Usually the Litany of the Sacred Heart or some acts of reparation are recited, which seems to fulfill the requirement of the law.

FUNERAL MASS PRIVILEGE

Question: Every year around the feast of Corpus Christi and Sacred Heart, the problem usually arises concerning funerals. I remember reading some years ago about special concessions made in the United States for funeral Masses on major feasts. Kindly freshen my memory on this problem.

Answer: In 1940 the Apostolic Delegate petitioned the Holy See and the following privilege was granted to the United States. The Funeral Mass is forbidden only on the following days: (a) All Sundays and Holy Days of obligation; (b) on Epiphany and Corpus Christi; (c) on the last three days of Holy Week; (d) on the feast of the patron of the place, the titular feast of the church and the anniversary of the dedication of the church. If these feasts are transferred to the following Sunday, a Funeral Mass may be celebrated on the day of the feast.

ALTAR BOY'S RESPONSE

Question: At the *Orate Fratres,* isn't it considered the better part for the server not to start the *Suscipiat* until the celebrant is all through with the *Orate Fratres?* Is the server expected to say the responses at a High Mass along with the choir?

Answer: The various authors direct that the server does not begin the *Suscipiat* at once but waits until the celebrant of the Mass has fully turned back to the altar. The celebrant may or may not have finished the prayer, *Orate Fratres.*

Fr. O'Connell in commenting on the rites of the sung Mass tells us that the server does not make the responses that are sung by the choir.

VESTING DIFFICULTY

Question: Recently at a gathering of the clergy someone remarked that it was proper for the priest to wear a surplice under his alb when preparing for Holy Mass. Is this necessary? Also, when a Requiem Mass is being offered does the celebrant kiss the vestments before and after vesting as on other days?

Answer: The rubrics suppose that the celebrant of the Mass wears a surplice under his alb. Fr. O'Connell remarks that he does "if it can conveniently be had" but this prescription has grown obsolete by custom, even in Rome itself. To say the least, it is very bulky and a reduplication since the surplice is derived from the alb.

Although the rubrics direct that kissing of objects be omitted for Requiem Masses, yet for the vesting and unvesting the priest should kiss the cross on the amice, maniple and stole.

WALTER J. SCHMITZ, S.S.

Analecta

The first number of the *Acta Apostolicae Sedis* for 1952 contains the radio address delivered by the Holy Father on Christmas Eve, 1951.[1] In this important discussion of the contribution of the Church to the cause of peace the Holy Father first considers in what that contribution cannot consist and then in what it really does consist. He points out that in the present conflict some look upon the Church as just another earthly power, a sort of world empire, and demand that it renounce its position of "neutrality." Statesmen, however, and sometimes even churchmen, who try to make the Church the ally or the instrument of power combinations forget the basic principles upon which the Church, as a society, rests. It was founded by the Divine Redeemer in order to communicate through it to humanity His truth and His grace to the end of time. The Church is his "Mystical Body." Those who would make it one of a combination of powers of this earth would do injury to its peculiar form of life. Even if the Church does come out in favor of one side or another, its action is never purely political but always "sub specie aeternitatis," in the light of the divine law, of His order, of His values, of His norms.

The Church is not like other organizations which join now one side of a struggle, now another in a game of combinations brought on by the incessant fluctuation of temporal interests. If the Church passes judgment it is not a case of abandoning a neutrality until then observed, because God is never neutral with regard to human affairs, and so the Church cannot be. If it speaks, it is in virtue of its divine mission. If it judges of the problems of the day, it is with the clear consciousness of anticipating, by the power of the Holy Spirit, the sentence which at the end of time its Lord and Head, Judge of the universe, will confirm and sanction.

The Church does not judge according to purely political criteria. It takes its stand on the basis of its special title to work for peace according to its particular mission. Its title to work for peace is found in the fact that it is the Mystical Body of Him

[1] *Acta Apostolicae Sedis,* XLIV (1952), 5 (Dec. 24, 1951).

who is the Prince of Peace, who came with the divine mission to establish peace between each man and God, between men themselves, and between peoples. This mission is not based on weakness, unable to oppose to evil and to evil men more than resignation and patience. In the frailty of the Babe of Bethlehem is a hidden majesty and a controlled force, restrained by His love which offers men a chance for salvation rather than the terrible punishments of His avenging hands.

The Pontiffs have always worked for peace, but too many men, having lost touch with the Christian faith and looking only to the figures on military and economic potentials, consider the religious authority incapable of offering a solution for the problem of peace. These superficial spirits, incapable of seeing in all their truth and amplitude the power and the creative force of Christianity, remain skeptical and despise the pacifying power of the Church.

The Church is not a political, but a religious society. As such it has relations with the various States not only in the external order but also in the internal. These internal relations have their origin in the person of Jesus Christ, in His capacity as Head of the Church. Having become man, by that very fact He entered into a new and truly vital relationship with the social body of humanity.

Not only did He establish the equal personal dignity of all men, but He also perfected the various societies to which men belong, the family, the State, and the Society of Nations, which is a postulate of nature, taken in this sense. If humanity, conforming itself to the divine will, will use that means of safety which is the perfect Christian order in the world, it will soon see in practice the disappearance even of the possibility of just war, which will have no more reason to exist once the activity of the Society of Nations is guaranteed as a genuine arrangement for peace.

The practical contribution of the Church to the cause of peace lies in this that the Christian order is the foundation and guarantee of peace. The core of the problem of peace today is spiritual. It consists in a spiritual weakness or defect. Too scarce in the world today is a profoundly Christian sense, too few are the true and perfect Christians. Thus, men themselves create a barrier to the actuation of the order willed by God.

Furthermore, the Christian order is an order of liberty. At the present time the message of the Church in favor of peace meets with a special difficulty because that message involves liberty and liberty is under attack everywhere.

Those who in the economic or social field cast the entire burden upon society, even to the direction and the insurance of their existence, or who get their daily spiritual nourishment ever less from themselves, from their own convictions and consciences, and ever more, already prepared, from the press, the radio, the movies, the television, are unable to conceive of true liberty, to esteem it and to desire it, when it no longer has a place in their lives. They become mere cogs in a social machine, not free men capable of assuming and accepting a portion of responsibility for public affairs. If they cry "No more war!" who can trust them? It is not their voice; it is the anonymous voice of the social group in which they find themselves enmeshed.

This creates a difficulty for the Church, too. It is useless for it to multiply its invitations to men lacking the ability to understand. It is even more useless to direct those appeals to a society which is reduced to pure automatic operations. Herein lies the widespread weakness of a world which likes to call itself emphatically a "free world."

In the opposite camp the Church is listened to even less. In this camp men pretend that they are free because social life does not swing to and fro at the whim of the "autonomous individual" and everything is tightly controlled and directed to the existence and the development of a particular collectivity. The results, however, of the system are not happy, and the action of the Church is even more hindered because the true concept of liberty and of personal responsibility is even less protected.

The discourse concludes with a sad consideration of the inability of millions of men to exercise their Christian influence in favor of moral liberty, in favor of peace, because these words "liberty" and "peace" have become the usurped monopoly of professional disturbers and of those who adore force. Still, with its arms tied and its lips sealed, the "Church of Silence" indicates with its eyes the still-fresh tombs of its martyrs, the chains of its confessors, confident that its mute holocaust and its sufferings will be the greatest aid to the cause of peace, because they are the greatest

invocation and the most powerful title to obtain from the divine Prince of Peace grace and mercy in the accomplishment of His mission.

In another important discourse, to the members of the Pontifical Academy of Science,[2] the Pontiff discussed the proofs of the existence of God in the light of present-day natural science. The progress of science beyond the limitations of Positivism has made ever more clear the fact that things are changeable and that there is an order of finality in every aspect of the cosmos.

The changeableness of things, their movement, appears both in the macrocosm and in the microcosm, in electronics, in the nucleus. Such changeableness naturally calls for something outside itself, something unchangeable.

The direction of these transformations in the macrocosm wherein the law of entropy indicates a continual diminution of free and utilizable energy, and nothing indicates a continual suppletory creation, tells us that the world is growing old. The same aging appears in the microcosm.

The universe, therefore, will continue to grow old, so far as science can see. As for the past, it has been growing old for billions of years. It has, therefore, had a beginning in time. This appears from the studies on the separation of the galaxies, from the age of the solid crust of the earth, the age of the meteorites, and the stability of the systems of double stars and of masses of stars. In other words, there must have been at some time a creation when all this energy which has since been diminishing came from the hands of the Creator.

A third important document is the Apostolic Letter to the Hierarchy, clergy, and faithful of China[3] in which the Holy Father laments the attempts to make the Church appear an enemy of the Chinese people. The Church seeks not temporal domination but the good of their souls. Attempts, too, to create a national church in China are a cause of sadness, for any branch cut off from the vine cannot bear fruit. Missionaries have, indeed, come from foreign lands to bring the words of Christ to the Chinese, but the Pontiffs have tried as soon as possible to set up a native hierarchy

[2] *Ibid.*, p. 31 (Nov. 22, 1951). [3] *Ibid.*, p. 153 (Jan. 18, 1952).

and clergy and the present Pontiff himself has elevated one of their number to the Roman purple.

The fact that the missionaries have come from so many countries is in itself an indication of the universality of the Church. Their attempts to spread the faith have been prompted by love for Christ. Their desire has been that China should become Catholic itself and should in turn send missionaries to other parts of the world. In the midst of all their present tribulations the Chinese should not lose heart, but should remember the promise of Christ that the powers of Hell shall not prevail.

Various Apostolic Constitutions concern the erection, in Mexico, of a new Province with the metropolitan see at Vera Cruz,[4] a new prelacy "nullius" at Bertran in the Catatumbo district of Columbia,[5] a chapter of Canons in the cathedral church of Czestochowa,[6] and the commission to the Dominican Fathers of the collegiate church of St. Nicholas in Bari.[7] Such Constitutions also concern the erection of the apostolic Prefecture of Kyoto as a diocese,[8] the erection of two new dioceses, Legaspi and Sorsogon, in the territory of Caceres and the establishment of four Provinces in the Philippines,[9] the elevation of the Apostolic Prefecture of Mindoro to the status of Vicariate Apostolic, to be known as Calapan,[10] and the erection of a new diocese of Dibrugarh in the territory of the diocese of Shillong in India.[11]

Apostolic Letters concern the conferring of the title and honors of a Minor Basilica upon the parish church of the Holy Spirit in the city of Tarrasa in the diocese of Barcelona,[12] the curial church of the Holy Sepulchre in the city and diocese of Baroli,[13] the church of the Assumption in the diocese of Casali,[14] the church of St. Plechelm in Oldenzaal, in the archdiocese of Utrecht,[15] and that of Our Lady of the Rosary in Berlin-Steglitz.[16]

St. Anthony Mary Claret is proclaimed patron of the entire diocese of the Canaries together with Our Lady "del Pino,"[17]

[4] *Ibid.*, p. 16 (June 29, 1951).
[5] *Ibid.*, p. 171 (Aug. 1, 1951).
[6] *Ibid.*, p. 174 (Aug. 5, 1951).
[7] *Ibid.*, p. 201 (Aug. 5, 1951).
[8] *Ibid.*, p. 18 (July 12, 1951).
[9] *Ibid.*, p. 163 (June 29, 1951).
[10] *Ibid.*, p. 170 (July 12, 1951).
[11] *Ibid.*, p. 167 (July 12, 1951).
[12] *Ibid.*, p. 21 (March 10, 1951).
[13] *Ibid.*, p. 176 (April 27, 1951).
[14] *Ibid.*, p. 179 (May 15, 1951).
[15] *Ibid.*, p. 213 (May 1, 1950).
[16] *Ibid.*, p. 215 (Oct. 20, 1950).
[17] *Ibid.*, p. 22 (April 13, 1951).

St. Veronica de' Giuliani patroness of the dioceses of Urbano and St. Angelo together with St. Christopher and St. Michael the Archangel,[18] St. Martin of Tours patron of Piedmont,[19] and St. Gabriel the Archangel patron of the "telecommunication" arts.[20]

The Venerable Servant of God, Marie Thérèse Couderc was proclaimed, Blessed,[21] and on the following day the Holy Father addressed those who had convened in Rome for the beatification.[22]

The Sacred Congregation of the Council issued a declaration regarding the alienation of ecclesiastical goods. In the decree of July 13, 1951,[23] it had provided for recourse to the Holy See whenever the sum involved was more than ten thousand gold francs. It was, therefore, asked whether the sum of money recovered from such alienations of ecclesiastical goods was to be placed only in acquiring immovable goods for the advantage of the church, or the entity, interested. The Congregation, with the approval of the Pontiff, answered the proposed doubt affirmatively.[24]

The Sacred Congregation *de Propaganda Fide* changed the boundaries of the dioceses of Agra and Ajmer in India,[25] the name of the Apostolic Vicariate of Nyassa, to Likuni,[26] the name of the diocese of Guadalupe in the French Antilles, to Basse-Terre and Pointe-à-Pitre,[27] and changed the boundaries of the Apostolic Prefectures of Kankan and Nzérékoré in French West Africa.[28] It also transferred the archdiocese of Suiyen to the Chinese secular clergy,[29] and changed the boundaries of the dioceses of Agra and Lucknow.[30] Also changed were the boundaries of the Apostolic Prefecture of Nouna and the Apostolic Vicariate of Bobo-Dioulasso, and the Prefecture was made a Vicariate.[31] A new Exarchate Apostolic of the Alexandrine-Ethiopic rite was erected in Eritrea under the name of Asmara.[32] The Apostolic Vicariate of Rio was raised to the status of a prelacy "nullius" and made subject to the Metropolitan of Quito.[33]

[18] *Ibid.*, p. 178 (May 11, 1951).
[19] *Ibid.*, p. 181 (May 21, 1951).
[20] *Ibid.*, p. 216 (Jan. 12, 1952).
[21] *Ibid.*, p. 23 (Nov. 4, 1951).
[22] *Ibid.*, p. 28 (Nov. 5, 1951).
[23] *AAS*, XLIII (1951), 602.
[24] *AAS*, XLIV (1952), 44.
[25] *Ibid.*, p. 45 (June 21, 1951).
[26] *Ibid.*, p. 46, (July 12, 1951).
[27] *Ibid.*, p. 47 (July 19, 1951).
[28] *Ibid.*, p. 48 (July 19, 1951).
[29] *Ibid.*, p. 189 (Aug. 19, 1951).
[30] *Ibid.*, p. 190 (Nov. 8, 1951).
[31] *Ibid.*, p. 205 (Oct. 18, 1951).
[32] *Ibid.*, p. 206 (Oct. 31, 1951).
[33] *Ibid.*, p. 209 (Sept. 10, 1951).

The Congregation of Sacred Rites issued a decree permitting the celebration of the restored Easter Vigil for a three year period, with certain regulations, and variations of the rubrics.[34]

The entire second number of this volume of the *Acta* is devoted to the new canons for the Oriental Church on the subjects of Religious and of Temporal Goods of the Church. There is also a section concerning the meaning of words and an index to this portion of the new Oriental Code.[35]

The Rota cites by edict Vincent Pistone, defendant in the case Frigenti-Pistone, *nullitatis matrimonii,* from Salerno.[36]

The Sacred Apostolic *Penitentiaria* issued a decree for a new edition, with modifications, of the Enchiridion of Indulgences.[37]

A letter was sent to Very Rev. Fr. Arcadius Larraona, Secretary of the Sacred Congregation for Religious, and moderator of the *"Monitor Ecclesiasticus,"* on the seventy-fifth aniversary of the founding of that periodical.[38] Another letter was sent to the Bishop of Viterbo on the occasion of the seventh centenary of the death of St. Rose of Viterbo.[39]

The Holy Father also delivered addresses to the new Ambassador from Chile,[40] to the new Ambassador from Paraguay,[41] and to the school children of the United States appealing for aid to children in other lands.[42]

Addressing the pastors of Rome and the Lenten preachers, the Holy Father mentioned the need for more clergy to care for the vastly expanded city of Rome and hoped that other dioceses which were more fortunately situated might be able to spare some of their clergy for this work.[43] This idea of loans of clerics from dioceses which had enough to dioceses which did not was also set forth at length in a circular letter from the Sacred Consistorial Congregation to the Bishops of Italy.[44] In this letter Cardinal Piazza recalled the words of the Holy Father to the World Congress of the Apostolate of the Laity, saying that the

[34] *Ibid.*, p. 48 (Jan. 11, 1952).
[35] *Ibid.*, pp. 67-152.
[36] *Ibid.*, p. 64 (Dec. 21, 1951).
[37] *Ibid.*, p. 235 (March 3, 1952).
[38] *Ibid.*, p. 182 (Dec. 25, 1951).
[39] *Ibid.*, p. 218 (Feb. 25, 1952).
[40] *Ibid.*, p. 184 (Jan. 29, 1952).
[41] *Ibid.*, p. 226 (March 10, 1952).
[42] *Ibid.*, p. 229 (Feb. 27, 1952).
[43] *Ibid.*, p. 221 (March 8, 1952).
[44] *Ibid.*, p. 231 (Oct. 24, 1951).

clergy nowadays must keep itself ready first of all for the exercise of its strictly sacerdotal ministry, wherein none can supply for it. Small places which can be reached easily, the letter continues, do not need a resident priest when large centers are without enough to care for the people. The Bishops, therefore, are to place at the disposition of the Holy See all those priests, well prepared and animated with true zeal, who are not absolutely necessary in their dioceses.

The Congregation of Sacred Rites also decreed the reopening of the cause of canonization of Blessed Oliver Plunket, martyr, Archbishop of Armagh, Primate of Ireland.[45] It further decreed the introduction of the cause for beatification of the Servant of God, Rose Molas Vallvé, founder of the Congregation of Our Lady of Consolation.[46]

The Sacred Consistorial Congregation announced the appointments of Most Rev. Lambert Hoch as Bishop of Bismarck,[47] of Most Rev. Joseph Aloysius Burke as Bishop of Buffalo,[48] of Most Rev. Thomas Gorman as titular Bishop of Rhasa and Coadjutor with right of succession to Most Rev. Joseph Patrick Lynch, Bishop of Dallas,[49] of Most Rev. Joseph M. McShea as titular Bishop of Mina and auxiliary to Most Rev. John Francis O'Hara, Archbishop of Philadelphia.[50]

The Secretariate of State announced the following appointments:[51]

Protonotary Apostolic and instar participantium:

May 26, 1951, Rt. Rev. Msgr. Walter Furlong, of the Archdiocese of Boston.

Sept. 17, 1951, Rt. Rev. Msgr. John Murphy, of the Archdiocese of Newark.

Domestic Prelates:

Aug. 19, 1950, Rt. Rev. Msgr. John C. Kirk, of the diocese of Savannah-Atlanta.

[45] *Ibid.*, p. 193 (July 27, 1951).
[46] *Ibid.*, p. 194 (July 27, 1951).
[47] *Ibid.*, p. 187 (Jan. 23, 1952).
[48] *Ibid.*, p. 188 (Feb. 7, 1952).
[49] *Ibid.*, p. 188 (Feb. 8, 1952).
[50] *Ibid.*, p. 188 (Feb. 8, 1952).
[51] *Ibid.*, pp. 239 ff.

Nov. 15, 1950, Rt. Rev. Msgrs. George Connor, Edward P. Dunphy, George Hurley, William Leclaire, George Shea, Joseph Tomikowski, of the diocese of Springfield, Mass.

June 21, 1951, Rt. Rev. Msgrs. Denis A. Hayes, and James E. O'Brien, of the Archdiocese of Detroit.

July 12, 1951, Rt. Rev. Msgrs. John Clerico, of the diocese of Natchez; Arthur R. Kerr and Joseph Walsh, of the diocese of Pueblo; Paul McGuire and James A. Reilly, of the diocese of Sioux Falls.

July 16, 1951, Rt. Rev. Msgrs. Timothy Sweeney and Emmanuel Teixeira, of the diocese of Fall River.

Aug. 9, 1951, Rt. Rev. Msgr. James Troy, of the Archdiocese of St. Paul, Minn.

Aug. 31, 1951, Rt. Rev. Msgr. George Biskup, of the Archdiocese of Dubuque.

Sept. 10, 1951, Rt. Rev. Msgrs. Hugh A. Dolan, Cornelius E. Murphy, Francis O'Brien, of the diocese of Raleigh.

Sept. 21, 1951, Rt. Rev. Msgrs. Michael Stack and Anthony C. Stuhlmann, of the diocese of Monterey-Fresno.

Secret Chamberlain Supernumerary:

Sept. 21, 1951, V. Rev. Msgr. Michael D. O'Connell, of the diocese of Monterey-Fresno.

Commander with Plaque of the Order of St. Gregory the Great, civil class:

Aug. 24, 1951, Paul Froeschl, of the diocese of Kansas City.

Knight of the Order of St. Gregory the Great, civil class:

Aug. 24, 1951, H. Dorsey Barry and Thomas N. Welsh, of the diocese of Kansas City

Oct 20, 1951, Walter Boyle, of the diocese of Brooklyn

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Book Reviews

THE GREATEST CALLING. By Rawley Myers. New York: McMullen, 1951. Pp. x+184. $2.25.

Rawley Myers has just done something distinctly helpful for every priest and religious. In *The Greatest Calling* he has given them a functional book that may be put into the hands of the likely candidate. It is an oasis in the desert of rather unattractive vocational literature on the priesthood. Fr. Myers is director of vocations for the Diocese of Lincoln, Nebraska, and he has assembled a symposium of tributes on the glory and importance of the priesthood.

Some twenty persons whose impressions we would always find interesting have contributed to this work. They come from many walks of life: one Cardinal, three Bishops, a Monsignor, eight priests, a nun and six lay persons. Among the last there are two prominent athletes, a football coach, two women and a newspaperman. Such names as Bishop Fulton Sheen, Clare Boothe Luce, Johnny Lujack, Fr. James Christopher Keller, Catherine De Hueck Doherty, Ralph Kiner (a non-Catholic), Frank Leahy and Joe Breig—among others—are present in these pages.

In his simple yet challenging introduction, Fr. Myers reminds us of a problem that must be met for the future:

All over the world these are dark days. And from all indications things will get worse before they get better. The future is an uncertainty, but this much seems certain. Within the next fifty years—in the generation of our youth today—the issue of the absolutes will be resolved. It will either be the hatred of communism and the enslavement of men or the love of Christ and freedom for all. *To insure the latter, many young men with strength and courage must rise to the call of Christ.*

This is a thought that may not have struck us in quite that way before. Certainly the need for vocations has never been entirely out of the field of our attention. But the fact that we should be building up now a reserve to meet not only the needs of extension but the possibility of any decimation of the ranks of the elect, may not have stood out in such sharp relief. Then Fr. Myers proceeds to present us with a compilation that can assist admirably in the winning of new candidates, as well as strengthening not a few of the already called and serving.

All of the ingredients are here and every facet touched upon in the preparation, continuance and successful conclusion of the great apostolate. The need for priests; the exact nature of the call; what the seminary is like; the fact that many do not answer the call; qualities necessary in the candidate; courage to take the step; that God gives us talents and inclinations for what He wants us to do; the importance of people and the necessity of our interest in them; how everyone must seek the spread of the faith; what kind of a person the priest really is; the greatness of the vocation—its difficulty but its glory; how the offering of Sacrifice is of the essence of the priesthood; the love people have for their priests; how the priest must be a teacher, by example, in pulpit, in parlor, in classroom; the importance of love in conversion; the well-rounded interest and character needed in the priest of today; the priest-specialist; and even "Christophers" as potential vocations. All of the elements are here, surrounding the priest of the modern world (not the "modern priest").

Priests themselves who read this work will probably agree that the women who have contributed to this volume seem to come off best. Because everyone knows that Bishop Sheen is as good as he looks, and has said so many things so perfectly, we unconsciously take for granted the ease of the perfectionist. Even Archbishop Byrne of Santa Fe has a brief but impressive characterization of the priesthood. And Joe Breig and the other men do not fail to live up to our expectations of them. But when Catherine De Hueck Doherty begins to put down her appreciation of the priesthood, perhaps because it's so unexpected (although I guess it shouldn't be since this isn't the first time she has labored in the cause or written well), it brings us up sharply, as the end-result is a poignantly beautiful and hauntingly memorable tribute on the priesthood.

Then along comes Clare Boothe Luce, who has as fine a mind as is to be met anyplace, and in a talk delivered to the seminarians at The Catholic University of America, and fortunately preserved for us, presents for our consideration the importance of being "The Right Priest." She draws back the curtain on the non-Catholic mind as it meets the Catholic priest in the casual encounter, and reveals the bases the non-Catholic uses in judging the worth of the man in black. The clever and intelligent non-Catholic is won not by even more clever argumentation, which is of course important, but by love, she says. "Love is the reality that begets grace; and grace alone illumines and lifts the intellect. That is why all conversions are effected through love." The non-Catholic therefore, unconsciously perhaps, looks for "the three marks of the true lover in the Priest: is he joyous, is he selfless, is he single-eyed?" "Only a man who has nothing, and

wants nothing for himself, having all in God, can convince the non-Catholic. . . . If you declare His virtues in such a voice, even though you ask only 'the time of day' of some non-Catholic, his heart will answer, 'By your voice, Father, one might say the time of day is God's high noon, now!'"

Nor can we forget Sister Bede Sullivan, O.S.B., who gives a nun's-eye view of what the priest should be, and in so doing provides a brief examen for the priest interested in improving himself.

The priesthood is a dangerous and romantic occupation, and the call to youth must be the call to the heroic. Youth has never flinched from that challenge yet. In the recruiting of reserves *The Greatest Calling* by Rawley Myers is as attractive a conversational opener as you will find. He uses authorities that appeal. This book would even placate the father or mother of a prospective vocation, who might be somewhat reluctant to let their son suffer so horrible a fate. It amounts to a *suasio* of the most interesting, informative, and convincing type. There will be moments when you will want to reach for this volume for the lad who waits downstairs in the parlor.

More than this, it is a lift to the levite already privileged to be numbered among The Greatest Calling, and a reminder of the enormous respect in which he is held and the consequent obligation of fulfillment of that expectation.

If the publishers felt especially apostolic they might do well to come out with an inexpensive paper edition of this work. The price of the cloth edition is not prohibitive, but the cheaper edition would make it possible for priests to have a half dozen or more copies on hand to give out to interested and doubtful alike.

CYRIL V. LEACH

CANON LAW. A Text and Commentary. By T. Lincoln Bouscaren, S.J. and Adam C. Ellis, S.J. Second Revised Edition. Milwaukee: The Bruce Publishing Company, 1951. Pp. xv+1009. $10.00.

Canon Law is a work familiar to the canonical profession, certainly in this country, and especially to undergraduate students in the seminary. This volume comes from the hands of competent scholars in the field of canonical jurisprudence. Moreover, Dr. Bouscaren is entitled as Procurator General of the Society of Jesus and Consultor to the Sacred Congregation for the Propagation of the Faith; Dr. Ellis, as Professor of Canon Law and Consultor to the Sacred Congregation of Religious. The fact itself that the work now appears in its second revised edition some five years after its original publication is indicative of the welcome which it has received.

This volume has been prepared in first instances as a response to the necessarily limited amount of time available to the teaching and study of Canon Law in the seminary. As such, its primary purpose is to present an understanding of certain subjects essential to the seminary training in this field. In consequence, as the authors indicate, the work is intended also to serve the busy priest, pastor and curate. The authors properly caution the reader, however, that it must not be employed as a substitute for the *Code of Canon Law,* which is the basic and authentic text of the law. The work is a commentary on certain parts of the Code: a summary of Book I, the general norms; a summary of nearly all of Book II, persons, clerics and the hierarchy, religious, societies of the common life without vows, secular institutes, Lay associations of the faithful; on Book III, indulgences, the sacraments of marriage and orders only, sacramentals, sacred places and times, divine worship, the teaching office of the Church, including the censorship and prohibition of books, and the acquisition and administration of Church property; finally, a practical summary of Book V, crimes and penalties.

The Introduction should be read by everyone seeking a necessary, elementary acquaintance with the growth of Canon Law generally and the *Code of Canon Law* in particular. The authors have advisedly confined themselves to the "barest outline." What they present is a "must" for the seminarian beginning the study of ecclesiastical law. At the same time the Introduction offers to the professor ample suggestion for development of the historical sketch. It contains a very brief note concerning commentaries and a short discussion on source books. Special attention is paid to the *Corpus iuris canonici,* to the inclusion of a practical guide to the understanding of its citations.

The treatment of the canons follows, of course, the order of the Code. Happily, the comments on the respective canons are presented in such manner that it is necessary for the student to refer to the text of the Code itself as a basis for properly understanding the full import of the commentary. The student will thus not be able to dispense with using the authentic text of the law. This result produces the desired and prescribed method—the study of Canon Law from the text of the Code. Considered in its entirety, the volume offers a very generous commentary. Cross-references to related canons are indicated, and the text is well annotated. It reveals many evidences of the authors' studious care in preparing the revision. Of practical aid to the student is the *Preliminary Survey* which introduces each of the sections, into which the chapters are divided. It lists the subject matters treated in the respective section. Likewise, at the conclusion of chapters there are appended *Cases and Questions* and *Readings;* in some of the treatises

these occur also within a chapter. The graduate student also can not fail to profit greatly by the use of these additions. This observation does by no means exclude the writer's suggestion that the graduate student can also profit well by employment of the text.

The *Cases and Questions* provide most helpful exercises in conveying abstract knowledge into the sphere of practical application. Similarly, the professor will never lack an abundant supply of suggestions for proposing questions. The *Readings* furnish an extensive and up-to-date bibliography of monographs on the respective subject matter; the volume contains a large number of such listings. This work seems well suited to furnish respective assignments for reading and study collateral with the professor's lectures in the seminary course. Such assignments budgeted over the semesters devoted to Canon Law would achieve the desired result of having surveyed the essential materials, and without undue burden to the student.

In the Preface to the First Edition (p. viii) the authors state: "We hope that few will condemn us for the almost complete omission of Book IV, *De Processibus*. Procedure is a professional subject calling for mature judgment and an accurate knowledge of a multiplicity of rules. We believe it should not be, and we know that commonly it is not, attempted in a seminary course." The writer has no wish to utter a condemnation, or to take issue with the view expressed. He has an observation to offer, which he deems practical; it may be taken for what it is worth. It occurs from time to time that the parish priest is called upon by deputation of the Chancery Office to serve in some capacity or other, at least for the occasion, in the construction of a marriage case. Such appointment may well take the form of *auditor* or *notarius;* more rarely, no doubt, that of *defensor vinculi.* Such is the fact of experience in Chancery work. Hence the writer believes that at least some instruction ought to be given to seminarians concerning the juridic principles and fundamentals of the procedure in matrimonial causes, and the functions of such officers of the tribunal as suggested above by way of example. The seminarian taking his course in Canon Law is the same age as the student in the law school, and is certainly as well prepared to grasp and understand the application of the fundamental rules of procedure. No one, of course, doubts his capability in this respect; there is, perhaps, the problem of time to be faced in the seminary curriculum.

The volume has two indices. The first is the usual general topical index. The second is also a very useful and welcome feature, an index of canons. This work furnishes every reason to assure its favorable reception.

J. SCHMIDT

GOD GOES TO MURDERER'S ROW. By M. Raymond, O.C.S.O. Milwaukee: The Bruce Publishing Company, 1951. Pp. 211. $3.00.

Father Raymond, author of the "emphatically joyous" *The Man Who Got Even With God,* now writes from the silence of his Trappist monastery to tell of Tom Penny who found God in the solitude of a prison cell. Tom Penny, the callous criminal, had once boasted with the air of one nonchalantly flicking away a half-smoked cigarette that to him "God was only a three-letter word, and as far as any practical bearing on his life was concerned, those three letters might just as well have been x-y-z." But He who had set the stars in their courses, twirled the planets, and tugged the tides had been gathering instruments: two nuns, a priest, and Chief-of-Police Austin Price. The influence of the Divine upon the human could hardly have been more apparent in the case of Tom Penny whose change of soul left no room for doubt or fear. Not long before he met his God he had written: "My love of God outweighs my love of life. . . . My only peace is in God and with God. Until I am with Him, His Mother, and all His saints, I am miserable." This is the story Father Raymond entitles: *God Goes to Murderer's Row.*

It was early Sunday morning in late September, 1941, when Tom Penny and Bob Anderson made hasty retreat from the Lexington Country Club with guns almost empty and a paltry $130 in their hands. Behind them, twenty-seven-year-old Marion Miley, nationally prominent Lexington golfer, lay dead; her middle-aged mother, Mrs. Fred Miley, lay dying with three bullet wounds. Ray Baxter of Lexington had hatched the plot; Bob Anderson, former Louisville cafe operator, had furnished the guns and fired first; Tom Penny, one-time Lexington carpenter, had been knocked down in the dark and arose firing his own gun.

Convicted for the slaying, Anderson, Penny, and Baxter died in the electric chair at Kentucky State Penitentiary, Eddyville, in the predawn hours of Friday, Feb. 26, 1943. High-point boldface headlined this true-story news on the *Lexington Herald* front page; for the newspaper public the tragic Miley murder case was closed. The nation and particularly the citizens of central Kentucky were satisfied to know that justice had been done, but what lay deeper than headline print, a story more mysterious and of far greater importance than all the reported details, they did not know. This is the story of a human soul and of God's love for that soul.

Washed in the waters of baptism behind iron bars, the "old" Tom "died and was buried," and there emerged the "new" man whose growth in grace became increasingly more evident with each dawn. In his

cement "hole-in-the-wall" on murderer's row he was not alone; for God seemed "almost as tangible as his table, as intimate as his heartbeat, more real than any reality on earth."

Much of this story is related in Tom's own words, for Father Raymond has woven into the narrative many of Penny's letters (to his mother, priests, and Sisters) and his last will and testament. With each chapter the plan of God and the "pattern" of grace reveal themselves in sharper focus with a *simplicity* that is in full harmony with the mystery of God's love.

Included among the pages of this book are: a photograph of Tom Penny at the time of the murders, two photostats of the *Lexington Herald* front page (one, just after the murder; the other, on the day of execution), and prints of three of Penny's last letters, setting off in bolder relief the flesh-and-blood *reality* of this book's message: To God "every soul is so infinitely precious that He will spare no pains to save the least and the worst of us, stalking us even to the death house to save us from hell. But if His stalking is to be successful, we must see as did this man at Eddyville."

Father Raymond is no stranger to the present-day Catholic book list. Within recent years his name has become a familiar one chiefly to Catholic readers acquainted with his *Three Religious Rebels, The Family That Overtook Christ, Burnt Out Incense,* among other full-length books. To these, as well as to his somewhat lengthy list of booklets (*The God-Man's Double,* to mention but one), this silent man of God has added another refreshing piece of writing. In *God Goes to Murderer's Row,* he presents a story that is unusual, a story that penetrates, the story of a condemned man who looked at death with the eyes of a saint.

THOMAS O. WOOD

EVIDENCE FOR OUR FAITH. By Joseph H. Cavanaugh, C.S.C. Notre Dame, Indiana: University of Notre Dame Press, 1952. Pp. xii +340. $3.00.

The present volume is one of Notre Dame's famed *Texts in Theology for the Layman*, a group of publications within its *University Religion Series*. "It was written," the learned author tells us, "to explain how reasonable it is to believe what the Catholic Church teaches."

Fr. Cavanaugh has divided the content of this textbook into fourteen chapters, which cover much of the material contained in the classical manuals of apologetics and some of the material dealt with in the standard treatises *De ecclesia*. One of his chapters deals with proofs